DEATHS DELIVERANCE,

AND ELIAHES *FIERY CHARET*, OR The Holy mans Triumph after Death.

Delivered in two Sermons preached at PLYMOUTH, the one the 16. the other the 19. of *August*: the former at the Funerall of *Thomas Sherwill*, an Eminent and pious Magistrate of that place. 1631.

By ALEXANDER GROSSE now Pastor of *Bridford*.

PSAL. 37. 37.

Marke the perfect man, and behold the upright; for the end of that man is peace.

LONDON,

Printed by *Thomas Paine*, for *Francis Eaglesfield*, and are to be sold at the *Marygold* in Saint *Pauls Church-yard*.

1640.

TO THE RIGHT WORSHIPFVL

IOHN WADDON Maior of *Plimmouth*, and the reſidue of that famous Corporation, the bleſſed increaſe of all Grace on earth, and the fulneſſe of all Glory in Heaven.

Right Worſhipfull, and much reſpected,

IT *is an Axiome among the* Logicians: Quicquid recipitur, recipitur ad modum recipientis: *and ſutably, wee are taught by dayly experience, that the welfare and iſſue of our actions is much dependant upon other mens interpretations: ſometimes groundleſſe ſurmiſes, cauſeleſſe jealouſies of mens intentions, ends, and purpoſes, doe put an evill conſtructi-*

struction upon a very good and holy undertaking, and turne the sweetest flower into a loathsome, and unsavory weede: thus Davids [a] *servants sent by him in kindnes, to visit and comfort* Hanun *after the death of his father, were upon a groundlesse jealousie entertained as spies, and not as friends, sent away not with thankes, but with disgrace; having their garments cut off to the buttockes, and their beards shaved off to the halfe. Sometimes the low estate and condition of the Agent, doth much obscure and darken the glory of the worke; thus* Salomon *tells us,* [b] there was a little City, and few men in it; and there came a great King against it, and besieged it, and built great bulwarkes against it; now there was found in it a poore wise man, and he by his wisedome delivered the City, yet no man remembred that same poore man: *the jewell is despised because the Casket is not rich and gilded; & thence it was that they looked on our Saviour, as on a* [c] *dry tree, as on one that had no beauty for which they should desire him; called into* [d] *question his learning, tooke offence at him, because as man, he had (as they conceived) a poore ori-*

a 2 Sam. 10. 3. 4. 5.

b Eccle. 9. 15.

c Esay 53. 2.

d Mat. 13. 54, 55, 56, 57.

originall; sometimes a prejudicate conceit, a foreſtalled opinion; this maketh men with [e] Nathaniel to queſtion whether any good can come out Nazareth. Sometimes want of Complement, and humane varniſhings, to ſet forth the worke; the cloath is not regarded, becauſe the lace wanteth: Thus Pauls preaching ſeemed [f] fooliſh to the Grecians, becauſe it wanted the inticing words of mans wiſedome. Holy intentions, good and profitable undertakings, have many clouds to darken them, many tongues of a vicious and different temper to gloſſe upō them: But for mine own part (the integrity of mine intentions warranting to mine own heart this enterprize) I am reſolved with S. Paul, to take it a ſmall thing to be judged of [g] mans judgement. If I may do any good, give any light, miniſter any comfort, though but to one poore ſoule, by my weake and deſpiſed endeavours, I feare not, I regard not a thouſand cenſures. It is not the importunitie of others, the commemoration of paſt kindneſſes, expectation of, or invention unto future favours, but the love I beare to the parties deceaſed, my deſire to have their

e Iohn. 1. 46.

f 1 Cor. 1.

g 1 Cor. 4. 3.

memoriall preserved, continued; the refreshing of your memories with the blessing ye enjoyed by their life, and the losse ye sustaine by their death; the quickning of you to an holy conversation, the preparing of you for your own dissolution, are the moving causes of the publication of these two Sermons.

It is not earthly honour, worldly fulnesse, fleshly pleasures, vanishing greatnesse, transitory abundance, that is the richest jewell, the brightest Sunne, the sweetest musicke, the most honorable Crowne; all these are sand sinking, exhalations vanishing, thornes pricking, Eagles flying away, [h] things which are not. *These are often given for a snare, as* Sauls [i] *daughter to* David; *These like* [k] Dalilah *betray us, after they have sung sweetly to us, cut off our lockes, spoyle us of what should make us happie, and involve us in an irrecoverable miserie: like* [l] Iael, *after they have fed us, cloathed us, and in our imagination secured us, drive the naile of destruction into our temples: like* Absaloms *feast for* [m] Amnon, *they doe but prepare us for destruction. To a soule savingly enlight-*

ned,

b Prov. 23. 5
i 1 Sam. 18. 21.
k Judg. 16. 19.
l Judg. 4. 20, 21.
m 2 Sam. 13. 28.

ned, unfainedly humbled, truely sanctified, throughly affected with the taste of Gods goodnesse, blessedly enriched with spirituall and heavenly graces, beautified and adorned with the precious pearle surpassing all earthly merchandise: what these things are let Gregory *speake*; quid divitiæ pereuntes, & transitoriæ facultates, nisi stercora, æterna diligentibus? *what are perishing riches, and transitorie abilities, but dung to them that love eternitie? And thus* Paul *accounted all to be but* [n] dung and drosse in comparison of the knowledge of Christ Iesus. *It is not greatnesse, but goodnesse; not worldly riches, but heavenly graces; not the highest top of earthly felicities, but true holinesse, is the way leading to the Crowne, and joy of never failing continuance. Though (as one saith) the pursuite of purity is deemed the height of folly; yet you shall find this infallibly, constantly, unchangeably true; That true godlinesse, the religious exercise of holy duties, heavenly walking with God, is a pillar of the greatest strength to support, a starre of the brightest light to direct, a jewell of the richest price to enrich,*

Greg. in 1 Reg. cap. 20.

n Phil. 3. 8.

rich, a flower of the most orient and shining beauty to adorne, and a shield of the most tryed metall to defend any Kingdome, towne, family, people or particular person.

Many bee the instruments and meanes which God of his goodnesse hath ordained, prepared, sanctified, for the begetting, breeding, nourishing, establishing, and perfecting of this godlinesse, this religion in the hearts of his people: among the many, these two, the Ministerie of the Gospel, meditation upon our uncertaine, yet speedy dissolutiō, are not the least effectual, prevalent, and powerfull, to make us speedy, carefull, and circumspect runners in this race, and to forward us in this holy and blessed worke. Therefore as the o *Eagles gather themselves to the Carkasse, as the* p *waters flow to the Ocean, as the* q *lame men came to* Bethesda, *as the Queene of the South came from farre to heare the wisedom of* Salomon; *so come ye, attend, wait upon, reverence, receive, embrace and love the holy and faithfull Ministrie of the VVord. Here is the sweetest musick that ever eare heard, the delicat'st Feast that*

o Mat. 24. 24.
p Mica. 4. 1, 2.
q Ioh. 5. 4. 5.
r 1 Kings 10. 8, 9.

that ever palate tasted, the most comfortable tidings that ever man brought, the most glorious light that ever eye did see: here is a garden which hath a flower for every sanctified nostrill; an Artillerie-house, wherein are weapons for every souldier fighting Gods battell; an Apothecaries *shoppe that hath a healing medicine for every wounded soule; here is a Counsellor for every circumcised eare, a guide for every traveller, a comforter for every sorrowfull and dejected spirit. This is the instrumentall staffe and stay of Gods children; the Crowne and glory of the Lords people. But as our Saviour tooke occasion, from the quality of the persons receiving the Gospel, to say,* [s] the poore receive the Gospel, and blessed is hee that is not offended in me; *So may I take occasion from the conditiō of the persons preaching, and from their manner of teaching to say,* [t] *mortal men, weake men, men of low estate and condition, men whose bodily presence is weake, and speech contemptible, preach the Gospel, and that in a plaine manner without ostentation: and blessed is he that is not offended, because this Treasure is brought*

[s] Mar. 11. 5,6.

[t] Esay 11. 6. Psal. 8. 2 Cor. 10. 10.

brought in a wooden Vessell, because men preach not themselves, but Christ; that so the excellency of the power may appeare to be of God, and not of men. It is with us indeede, as we are carnall, as it was with Antiochus, *and his people, in another case. History makes mention, how* Antiochus *prepared against the* Romans *an Army very great and huge, of men of many Nations, but white-livered Souldiers, not so strong with armour, as glistering with gold and silver:* Antiochus *himselfe was amazed at the sight of it, and thought it invincible; and so did the simple fooles of his Country: but the* Romans *contemned it, and* Annibal *jested at it. So naturall men being to wage warre against their spirituall adversaries, will* [u] *heape up many teachers, and if their Sermons glister with the gold and silver, or rather with the gilded brasse, and copper of humane eloquence, supercilious speeches, curious and quaint conceipts and devices, though there be little or no spirituall power in it; yet they stand amazed at it think that the battle is wonne, that the day and crowne is theirs: when it is too apparent that*

Livi: lib. 37. Plut. in Comp. Scipio. & Annib.

u 2 Tim. 4. 3.

that Satan, and sinne, like Annibal *and his* Romans, *doe scorne, and are no more moved, no more affrighted with it, then with the admiration used by the* [x] *sonnes of* Sheva, *where Satan prevailed, & they ran away wounded; for as Satan sayd to them:* Paul I know, & Iesus I know, but what are ye? *So in this case the evill spirit wil, at least may say: them that preach Christ sincerely, faithfully, powerfully, I know; but what are the feeble sayings of Heathenish Philosophers, or the rythmes and fictions of fond Poets, who sanctified these as a meanes to conquer sinne and Sathan? Two things have I found, (which I propose to the view and censure of all the Lords people) the one by internall sense and feeling, the other by externall observation: the first is this; The more or lesse the Minister of God hath of the* Spirit *in his preaching, so much the more or lesse powerfull is his Sermon, either for conviction, conversion, or consolation: The second is this, That holy, humble, and faithfull Pastors, though for humane Eloquence like* Cicero, *for their abilities in Philosophy like* Aristotle, *for their versifying*

x Acts 19. 15.

sifying faculty like Ovid; *yet in* Gods Sanctuarie *have they laid aside these weapons, and studied to preach God & Christ Jesus, not out of* Homer, Virgil, Cicero, Aristotle, *but of out the* Sacred Scriptures, *with all* [x] *possible plainnesse, fit for mens capacities. And for mine owne part, I thinke Gods Ministers should use humane helpes, as* Abraham *did his* [y] *Asse and his Servant; they may goe with them to the foot of the Hill, & there stay, but not ascend into the* Sanctuary, *where they preach Christ Iesus, and offer their spiritual sacrifice, except in some* [z] *extraordinary cases. For thus S.* Augustine: In doctrina sacræ Scripturæ authoritatem debet Episcopus præferre, non sæcularium literarũ peritiam ostentare; non enim Episcopi est officium Grammaticam exponere, nec laudes Iovis personet os pontificis: *that is, the Minister must preferre the authority of sacred Scripture in his teaching, and not shew forth his skill in secular or humane learning; it is not the dutie of a Minister to expound Grammer, or sound forth the prayses of Jupiter: this have I made bold to tell you, that you may*

not

x 1 Cor. 14. 18, 19.

y Gen. 22. 5.

z Act. 17. 28. Tit. 1. 12.

not sticke in cortice, *in the naked world of a Sermon, like men that behold onely the outside of the house; but open the doore, goe in, and see what good cheere the Spirit of God doth make there for your soules; for as* Origen *saith,* Spiritus divinis verbis convalescit, nutrimenta spiritus sunt divina lectio, orationes assiduæ, sermo doctrinæ; his alitur cibis, his convalescit, his actor efficitur: *It is not an humane but a divine word which nourisheth, and maketh the soule holily operative: it is Gods word which doth enlighten the understanding, awaken the conscience, purifie the affection, reconcile to God, worke peace in the heart, and fill the inward man with all goodnesse: thinke of these things, and of many poore soules that amongst you come within the walles of the Lords house, and there stand and see, but heare not, that you may accordingly provide for your owne, and their everlasting good.*

Origen in Levit. Hom. 39.

And as the holy, and soule-refreshing Ministerie of the Gospell, so also the serious meditation of our owne slippery standing

ding, fleeting condition, is a spur very forcible to quicken us in the way of righteousnesse: were that of the Prophet to Ezekiah, [a] *thou mayest not live but die, ever sounding in our eares, and fresh in our memories; it would cause us to set both house and soule in order, it would cause us with the Merchant to buy while the Mart lasteth, with the Traueller to walke while the light shineth, with the Mariner to row while the tide serveth. And that the word of God may now be pleasant and profitable, your death at the last comfortable and gainfull, let the presence, power, and increase of these foure ensuing graces, like foure precious jewels adorne you.* 1. *Humilitie, which is in Gods eye a* [b] *Pearle of great price, a fruit, an evidence of the* [c] wisedome which is from above, *the first* [d] *lesson learned in the Schoole of Christ Jesus, and that which maketh us capeable* [e] *of all graces.* 2. *Sinceritie, let your inward disposition, your outward conversation, be like our Saviours Coate without seame; it is your* [f] *blessednesse, your prayse before God and all good men now, and will be your joy and your* [g] *glory at the last, to bee true*

[a] 2 King. 20.

[b] 1 Pet. 3. 3.

[c] Prov. 11. 2.

[d] Mat. 11. 29.

[e] Iam. 4. 6.

[f] Psal. 32. 1, 2.

[g] 2 Cor. 1. 12.

Isra-

Israelites, *right* Nathaniels, *in whom is no guile.* 3. *Vnitie, a holy concord, a sweete agreement in every good way betwixt your selves: this is a fruit of the highest* [b] *wisedome, like a* [i] *precious oyntment in Gods nostrils, a singular sweetning of your mutuall conversation, commerce, and communication, a great strengthning, and a powerfull prevention of much evill.* 4. *Constancy in all the waies of God, having begunne in the spirit, end not in the flesh, be not weary of well doing; having put your hand to Gods plow, looke not back, but come forth as the* [k] *Sunne, like a Bridegroome out of his Chamber, adorned with all spirituall splendor and brightnesse; and rejoyce yee like a mighty man to runne the race of Gods Commandements:* [l] *mount up like the Eagle, walke on, and faint not; so shall you at the last embrace death as a friend, rest in your grave, as on a Bed of Downe, have your soules carried in a fiery Chariot into Heaven, be entertained with most sweete embracements by the* LORD IESVS, *and have*

b Ioh. 1. Iam. 3.17.
i Psal.133. 1.2.
k Psal. 19. 5.
l Isa.40.31.

have with IEHOVAH *blessed for ever, the full fruition of endlesse joyes in his most glorious* Kingdome:

This He unfainedly desireth, who ever resteth.

(***)

Yours in all holy services,

Alexander Grosse.

DEATHS DELIVERANCE.

Isai. 57. 1, 2.

The righteous perisheth, and no man layeth it to heart; and mercifull men are taken away, none considering that the righteous is taken away from the evill to come.

He shall enter into peace: they shall rest in their beds, each one walking in his uprightnesse.

THe heavieſt afflictions are ſweet mercies to Gods Servants; their greateſt loſſe doth prove their chiefeſt gaine; as the red Sea to *Iſrael*, proved a [a] grave to their enemies, a paſſage to them from their

[a] Exod. 14. 28, 29.

Egyptian bondage: as *Sampſon* had [b] honey in the Lion, ſweet out of the ſowre, meate out of the eater; ſo the Lords people have light out of darkneſſe, joy out of heavineſſe, peace out of trouble, life out of death; the wounding arrow, the piercing ſword, that ſticks in their ſides, doth prove a launcing knife; the deadlieſt poyſon a ſweet purgation; the moſt mortall enemy doth the labour of a kinde and loving friend; as *Pharaohs* burdens, fury, violence, and high hand, drove *Iſrael* from working in an iron fornace, from living under a miſerable and ſlaviſh bondage: ſo enemies, afflictions, ſorrowes, troubles, ſickneſſe, violent diſeaſes, and death it ſelfe, turne to the ſingular good of all that love the Lord; for if they periſh, if they dye, if they lay downe their life; oh! it is for their advantage, though others, it may be, doe not conſider it, for thus the Prophet here hath it:

[b] Judg. 14. 14.

The righteous periſheth, and no man layeth it to heart, and mercifull men are taken

taken away, none considering that the righteous is taken from the evill to come.

This Text is to a good man, like the Travellers Inne, bed, and place of repose, after his long and wearisome journey; like the Mariners haven after many violent and stormy Tempests; like the [c] houses wherein the *Egyptian* Cattle were preserved from the grievous haile, one day threatned, and the next day inflicted; for so the Prophet saith.

[c] Ex. 9. 20

The righteous is taken from the evill to come: he shall enter into peace, they shall rest in their beds, each one walking in his uprightnesse.

In the words we may consider;

1. *Quis.* Of whom the Prophet here speaketh, of *the righteous and mercifull man.*

2. *Quid.* What he saith of him, *he perisheth, is taken away*, the latter word doth well explaine the former.

3. *Quare.* Wherefore, *hee is taken away from the evill to come.*

4. *Quomodo.* How, in what man-

ner, *he is taken away in peace*, he layeth downe his life in the feare of *God*, resteth in his grave, as on a bed, till the morning of the *Resurrection*.

5. *Qualiter*. How the surviving men are affected with it, *they lay it not to heart, they consider it not*.

These be the streames flowing from this fountaine, because time will not give us leave with *Gideons* many thousands to bow downe upon our knees, and drink a full draught of these waters, we shall be constrained with his 300. souldiers to [d] lap a little, and so away.

[d] Judg. 7. 6.

To begin therefore with the two first of these jointly, *Quis* and *Quid*, *who perisheth, who is taken away, The righteous: Gods* people are *righteous* [e] *inchoativè*, as the morning, the dawning of the day is light, but hath darkenesse mingled with it: as *Lazarus* came forth of his grave, he was risen, but his [f] grave-cloth bound him. So Gods people are risen to a new conversation out of the grave of sinne, but their corruptions are yet in some degree remaining in

[e] Jo. 13. 10.

[f] Jo. 11. 44

in them, a great hindrance to their holy walking. 2. They are *righteous* [g] *affectivè*, they desire it, hunger and thirst after it. 3. They are *righteous* [h] *effectivè*, *righteousneſſe* is their worke, their fruit, their walke. 4. They are *righteous* [i] *imputativè*, and ſo they be perfectly *righteous*, not a part, but the whole *righteouſneſſe* of Chriſt is imputed to them. They are as [k] *Iacob* in *Eſaus* their elder brothers garment, and ſo they win the bleſſing from God, as *Iacob* obtained the bleſſing at the hands of his Father *Iſaak*.

g Mat. 5. 6. Pſa. 119. 5.
h Iſ. 32. 15.
i 1 Cor. 5. 21. Rom. 4. 6.
k Gen. 27. 15.

The *righteous* man here is moſt properly the man which doth holy and righteous workes; that walketh conſtantly, and conſcionably in the way of *righteouſneſſe*; whoſe exerciſe is with [l] *Paul, to keep a conſcience void of offence towards God, and towards man*; this man *periſheth*, is ſmitten with the arrow of temporall death, falleth in this warre, &c.

l Act. 24. 16.

Mercifull men, or men of kindneſſe, or godlineſſe, as the word alſo ſignifieth, men eaſily [m] moved to grieve at

m Luk. 6. 36.

the miseries of others, and to succour them: *men mercifull*, even as God is *mercifull*; for in *mercy* there is the affection of pitie, and the effect of helpe and succour: the men thus *righteous*, thus mercifull, thus qualified, are taken away by death, whence observe,

Doct. *That such as be most holy and gracious, are subject to a bodily dissolution, as well as others.* The sithe cutteth the beautifull, and sweet smelling flower, as soon as the fearne; the Axe heweth downe the good tree, as well as the barren, being once laid to the root of it: so is death impartiall; as the Deluge [n] over-flowed the meadowes, orchards, gardens, as well as the wilderneſſe, the most fruitfull, as well as the more barren parts of the earth: so death spares none. *God* hath [o] appointed it, the sentence is irrecoverable, and *how* [p] *dyeth the wiseman?* saith *Salomon, as the foole.* What is become of all the *Saints* that lived before us? Have they not all drunk of this cup? Have they not all runne this race?

[n] Gen. 7. 19.

[o] Heb. 9. 27.

[p] Eccles. 2. 16.

Heare

Heare what the wise man saith, [q] *There is no man* (whether rich or poore, high or low, young or old, holy or unholy) *that hath power over the spirit, to retaine the spirit, neither hath he power in the day of death*; and *there is no discharge in that warre, neither shall wickednesse deliver those that are given to it.* The proofe of this is as needlesse, as to prove the going downe of the Sunne from our Horizon, which every eye may daily behold and see: neither is it strange, for

[q] Eccle. 8. 8.

Reasons. 1.

There is some sinne, some corruption in the best, there is that seed which bringeth forth death, as the moth eates the garment, the worme in the tree makes him moulder, the leak in the ship letteth in the water, untill at length it sinke: so sinne where it once entreth, once taketh up his abode, death doth ensue and follow after, as the threed followeth the needle, as [r] *Ruth* followed *Naomi*, as *Ionathans* Armour-bearer said to him, [s] *turn thee, behold I am with thee, according to thy heart*: so may death say to sinne, for

[r] Ruth. 1. 16.
[s] 1 Sam. 14. 7.

which way soever that turnes, or goeth before it, death doth without faile ensue and follow [t] after it. This is the [u] wages belonging to it, the payment never faileth: as *Salomon* saith of other buildings, [w] *by much slothfulnesse the building decayeth, and through idlenesse of the hands the house droppeth through:* So may I say of these our earthly Tabernacles, through our corruptions these weake buildings of our bodies doe decay, and through the sinne which is within us, this house droppeth through, till at length it falleth to the ground, commeth to the grave; sinne is the mother, and death the daughter, [x] *Lam.* 3.42,43.

This sutes with the present condition of Gods people, they are [y] Pilgrims, this is not their [z] Country, now they are [a] Travellers, and tend every day to their journies end: and as *Israel* could not come to *Canaan*, but through the [b] *Red Sea*, no more can Gods people attaine their journies end, but by death; when the prison walls are beaten downe, then they who

[t] Rom. 5. 12.
[u] Rom. 6. 23.
[w] Eccl. 10. 18.
[x] Lam. 3. 42,43.
[y] 1 Pet. 2. 11.
[z] Heb. 11. 9,14.
[a] 1 Cor. 9. 24.
[b] 1 Cor. 10. 1.

who are kept in fetters there, may goe forth, c *We know* (saith the Apostle) *that if our earthly house of this tabernacle were dissolved, wee have a building of God, a house not made with hands, eternall in the Heavens.*

c 2 Cor. 5. 1, 2.

This maketh them also in some sort conformable to Christ their head; Our *Lord* and *Master* hath drunke of this cup, trodden this path before us, and *the* d *Disciple must not looke to bee above his Master:* but, as in other things, so in this we must be made like him, to this we are e ordained, wee must first be like him in his sufferings, and then we shall be like him in his raigning. f It is a faithfull saying, *if we be dead with him, we shall also live with him, if we suffer we shall also raigne with him:* Therefore as *Gideon* said unto his Souldiers, g *Looke on me, as yee see mee doe, so doe yee:* so must we looke on our *Gideon*, our Christ, our Captaine, and doe as wee have seene him doe before us.

3.

d Mat. 10. 24.

e Ro. 8. 29.

f 2 Tim. 2. 11.

g Judg. 7. 17.

This workes the utter destruction of sinne in them, as *Sampson* by his h death destroyed the Philistines his enemies,

4.

h Judg. 16. 30.

enemies, ſo the righteous by their death deſtroy their corruptions; ſinne is like a ſubtile Fox, that cannot bee taken till his holds be deſtroyed; like ivie in the wall, which cannot be totally taken away, till the ſtones be pulled aſunder: *Iſrael* could not be freed from the [i] *Egyptians*, till they came to the *red ſea*; no more can Gods people of their ſinnes, till they come to the grave: by death doe the righteous gaine the cutting off of ſinne; and death which was a puniſhment, is turned to a mercy to all that walke uprightly.

i Exo. 14. *Morte peccati præciſionem homo lucratur, ne malum immortale eſſet, ita pœna ipſi in miſericordiam ceſſit. Nazian. Orat. 38.*

Queſt. But Chriſt hath dyed for them, and their ſinne is forgiven, Gods Juſtice is fully ſatisfied, how then can God bee juſt in bringing death on them? Shall the principall be arreſted and caſt into priſon, when the ſurety hath formerly paid the debt for him.

Reſp. Chriſt who hath paid the debt for us, was freely [k] given of God to us; given, not inſtantly to conferre upon us an actuall freedome from all evills, but in due time, after we have beene

k Joh. 3. 16.

exerciſed

exercised with variety of tryalls. God doth not onely give Christ, but also apply him unto us, and when there is a full application of Christ to beleevers, then there shall be a compleat redemption from all evils: and thus though Christ have paid the ransome, yet God doth us no wrong, in suffering us to be exercised with many troubles, because there is not yet a full application of this ransome; and because God gave him in such a way and manner to bring his chosen to salvation, as seemed best to his own wisdome. God promised *Canaan* to *Israel*, but yet he led them through the *red sea* before he brought them thither, and in so doing, did them no wrong.

l Ephes. 1. 14.

Death to the people of God is not evill, the curse is taken away: Death is like *Moses* [m] serpent, it may at first sight make the people of God afraid, as that did him; but as *Moses* afterwards tooke the Serpent in his hand, and it did him no harme, so is death to the righteous, like a Serpent without

m Exod. 4. 3, 4.

a sting, like a Souldier overcome, and his weapons taken from him, [n] *O death* (saith Saint *Paul*) *where is thy sting? O grave where is thy victory? the sting of death is sinne, the strength of sinne is the Law, but thankes be unto God, which giveth us the victory through Jesus Christ our Lord.*

[n] 1 Cor. 15.55,56, 57.

3. Death is ordained of God to be the destruction of sinne in his children; as *David* cut off [o] *Goliahs* head with his owne sword, so will God destroy sin by death, which is held as a sword in sinnes hand.

[o] 1Sam.17 50,51.

4. Death is to Gods people as the *red sea* to *Israel*, the destruction of the enemies of their salvation, an end of all miseries, a passage to everlasting life: so that Gods people have freedome from the evill, but not from the necessity of dying; and herein is the wonderfull power, wisdome, and goodnesse of God very clearely seene, even in changing the nature of death, and making it to his people so usefull, which in it selfe is so hurtfull.

Use. Doe the godly then dye, are not the

the righteous exempted? must they taste of this cup? It is then in vaine for the wicked, unrighteous, unmercifull, to dreame of escapall: As the Apostle said in another case, p *if judgment begin at the house of God, what shall bee the end of them which obey not the Gospel of God*: and as our Saviour also said in another case, q *if they doe thus to the greene tree, what will they doe to the dry?* So in this case, if death seize upon, and spare not Gods family, the house-hold of faith, the holy and righteous, r trees of righteousnesse, Trees of Gods owne planting, as the Prophet calleth them, where then be the hopes of the prophane mans deliverance? If holinesse, if being in Christ, in covenant with God, preserve not the righteous, the mercifull man from death; Oh thinke not then, O profane man, that riches, honour, worldly abilities will preserve thy life, these be shields of no strength to defend us from the darts of death, foundations of sand, unable to beare us up; like that whereon the fooliſh man built his house,

p 1 Pet. 4. 17.

q Luk. 23. 31.

r Isa. 61. 3.

houſe, [f] *Mat. 7. Whereon when the Windes blew, and the waves beat, it fell, and great was the fall thereof*: ſuch will be the end of all that build upon the ſand of earthly powers, whoſe very ſtrength is weakneſſe. It was neither the ſtrength, nor height of the tree, nor faireneſſe of the leaves, nor abundance of the fruit, nor extent of the ſhadow, could preſerve it from the ſentence of the [t] woe, the which *Nebuchadnezar* beheld comming downe from Heaven in his viſion: ſo death (when it once commeth, when the God of Heaven ſends it) will ſhake off the leaves, break downe the branches, take away the beauty of the faireſt, the might of the ſtrongeſt, not regard the wealth of the richeſt, but hew downe the Tree, and caſt the body into the grave. [u] *I have ſaid* (ſaith the Lord of them that be moſt rich, moſt potent, moſt mighty on earth) *yee are Gods, and all of you are children of the moſt High, but yee ſhall dye like men, and periſh like one of the Princes.*

[f] Mat. 7. 27.

[t] Dan. 4. 12, 13, 14.

[u] Pſ. 82. 6.

Princes. As the fire burnes both the shrub and Cedar; so death spares neither poore nor rich. The Lords wrath will seaze upon all the wicked alike, as the [w] *the fire devoureth the stubble & the flame consumeth the chaffe, so their root shall be rottennesse, and their blossome shall goe up as dust, because they have cast away the Law of the Lord of Hoasts:* and woefull, miserable and wretched will their death be. For

w Is. 5.24.

It shall end all their joyes, then their [x] Candle will be put out, as the [y] *hand writing* in the wall marred *Belshazzars* feast, so will death marre the wicked mans mirth.

1.
x Job 18. 5, 6.
y Dan. 5. 5.

It will rob him of all his pompe, as [z] *Nebuchadnezar* was turned from his glorious Palace, to eate grasse like an Oxe; so will death turne the profane man out of all his dignities, bring his [a] pompe to the grave, and make him a [b] companion with the Devill and his angels.

2.
z Dan. 4. 30.
a Isa. 14. 11.
b Mat. 25. 41.

It will leave him as an abomination upon the earth, his memory shall [c] rot, as a dead beast casteth an ill savour when

3.
c Prov. 10. 7.

when he dyeth, ſo the man that is in [d] honour, and knoweth not, is ignorant of God, deſtitute of his feare, void of his grace, ſhall be like the beaſt which periſheth.

d Pſal. 49. 23.

4. It ſhall be the beginning of thoſe miſeries which never ſhall have end, it ſhall intangle them in that ſnare whence there is no eſcaping, and bring them to thoſe burnings, where is no [e] quenching; to that [f] fire which is everlaſting, it ſhall caſt them into that [g] lake, from whence there is no out-going. To this ſlaughter-houſe muſt thou come, O riotous, O covetous, O uncleane and carnall man, and though thou doeſt eſcape a little while, yet it will not be long: thou mayeſt cheere [h] thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the ſight of thine eyes, *but for all theſe things, God at length will bring thee to judgement. Gellius* ſaith of *Sejanus* horſe, no man ever ſped well that was owner of him: Such a horſe is ſinne, no man ever ſpeeds well at laſt, but takes

e Luk. 16. 24.
f Jude v. 7.
g Rev. 21. 8.
h Eccleſ. 11. 9.

takes a fall that rides this horse, and is carried head-long to destruction; overwhelmed with everlasting torments, before he is aware of it, over-taken as a woman by her [i] travaile, it will come as a theefe in the night season. As *Absaloms* servants fell on *Amnon* and murdered him, when his heart was [k] merry with wine: so when the hearts of men are merry with the pleasures of sinne, when they be satiated and glutted with worldly and fleshly delights, then sorrow, shame, death, everlasting woes, the servants of sinne shall fall upon them, as *Absaloms* servants upon *Amnon*. The pleasures of sinne are but for a [l] season, they be but a [m] spanne long, as the afflictions of the righteous be but for a [n] moment, so the [o] pleasures and triumph of the wicked: and one houres torment in Hell, will swallow up the pleasures of a thousand yeeres on earth.

i 1 Thess. 5. 3.

k 2 Sam. 13. 28.

l Heb. 11. 25.
m Ps. 39. 5.
n Rom. 8. 18.
o Job 20. 5.

Are the righteous subject to a bodily dissolution? Are they taken away as well as others? Then let

2.

the Saints and holy ſervants of God learne, not to ſet their hearts on things here below, but to be as [p] ſtrangers upon the earth; to live as Tenants at will, in a continuall preparedneſſe to depart. The Lord preſſed the Prophet to this, by preſenting before him the changes which hee would worke; *Behold* (ſaith the Lord) [q] *that which I have built, I will breake downe, and that which I have planted, I will pluck up, even this whole land: and ſeekeſt thou great things for thy ſelfe? ſeeke them not:* to this the Apoſtle perſwadeth the people of God, by the conſideration of their new conditions: [r] *If ye be riſen with Chriſt, ſeek the things which are above*: To this hee urgeth the Hebrewes, by ſetting the inconſtancie of their outward eſtate before them, *Wee have no* [ſ] *continuing Citie here, but ſeeke one to come*; therefore let us goe forth without the Campe, bearing our reproach, let us forſake the Earth, deny our ſelves, be willing to be diſſolved, that wee may enjoy our deſired home.

[p] 1 Pet. 2. 11.

[q] Jer. 45. 4, 5.

[r] Col. 3. 1, 2.

[ſ] Heb 13. 13, 13.

And

And this was of old the exhortation of the Prophet, [t] *Arise you and depart, for this is not your rest*: And therefore as our Saviour said unto the Disciples concerning *Judas*, [u] *rise, let us be going, behold he is at hand that doth betray mee*: So let me say to you of death, arise, let us goe hence, let us take our hearts from things here below, for death which will take our life from us is at hand: And as *Matthew* [w] *arose from the receipt of custome, and followed Christ*: So let us arise every man from his sinne, from his prophane way, from his evill custome, and become sincere, humble, diligent, and constant followers of the Lord Jesus; and as the *Virgins* at the cry of the Bridegroomes comming, *arose* [x] *and trimmed their lampes*: So we (*Beloved*) hearing now the cry of the comming of death, O let us break off our sleep, cast away our security, prepare our lamps, get the oyle of saving grace into our soules: Let us not like the sluggard cry, *yet* [y] *a little more sleep, a little more slumber, a little more folding of the hands upon the*

t Mica. 2. 10.

u Mat. 26. 46.

w Mat. 9. 9.

x Prov. 6. 10, 11.

y Prov. 6. 10, 11.

bed of sinne, lest, *as poverty came on him as an armed man*, so death come on us as an armed man, and take us unprepared, and then we be undone for ever. O therefore seeke not peace, seeke not fulnesse, seeke not felicity here; as the Angel said of our Saviour, *t he is risen, he is not here, why seeke ye the living among the dead*: so may I say of these things, why seeke yee them here below, they are not here, they are above, our God, our Christ, our Heaven, our home it is above, and there, O there let our hearts for ever be.

t Luk 24. 5, 6.

Are the righteous subject to a bodily dissolution? Are the mercifull men taken away? Then comfort your selves all ye that feare the Lord; there is a Physitian comming will heale all your diseases; a Deliverer at hand which will open all prisons; a Conquerour which will overcome all enemies: Therefore let mee charge you in this case, as *Moses* charged *Israel* at the waters of the *Red Sea*, a *Exodus* 14. 13. *Feare not, stand still*, waite a while, the day of

a Exod. 14. 13.

of death will come, and when that day commeth, the enemies which you see, the miseries and troubles which you undergoe, you shall see them, feele them, undergoe them no more for ever. It was *Plutarchs* comfort given to his Souldiers, entring into a dangerous and bloudy battell, that they should suppe ἐν ἀΐδῃ, in a place invisible; the word signifieth, in heaven, in a place of peace and rest no doubt he meant. So let us encourage our selves, whatsoever be our miseries, troubles, disasters, in the dayes of our life, yet in the Sunne-set, in the evening of our age, when death commeth, we shall sup with the Lambe of *God Christ Iesus*, and there will be great joy indeed: for that is the [b] *marriage feast* of the Lambe and our soules. Be therefore patient; [c] *Hee that shall come, will come, and will not tarrie*. The *Lord* will remove us when it shall be most for his glorie and our good: *the righteous shall die, the mercifull men shall be taken away from the evil to come*. And thus are we come to the third thing.

[b] Rev. 19. 7, 8, 9.
[c] Heb. 10. 37.

Quare: why *the righteous die*; why *mercifull men are taken away*; there is evill to come.

The *Lord* seeth there be many miseries, many plagues, and great troubles, as warres, famines, pestilences, strange and fearfull alterations comming; and to the end holy, righteous, and good men may not see these evils, feele these miseries, *God* doth take them away. Whence two things present themselves to our consideration, 1. *That death is a sweete mercie, a great kindnesse to* Gods *holy servants*. 2. *That the death, and taking away of holy persons, is a fearefull prediction of ensuing evils.* First, a word or two of the former of these.

Doct. *That death is a sweete mercie, a great kindnesse to* Gods *holy servants.* It is *Salomons Aphorisme,* [d] *the day of a mans death, is better then the day of a mans birth*: It is our *Saviours* proposition, [e] *blessed are they that die in the Lord*: It is Saint *Paules* conclusion, [f] *to depart and to be with* Christ *is farre better.* For

Reas. 1. By death they are delivered from many incumbent evils, inward and outward,

d Eccle. 7 1

e Reve. 14. 13.

f Phil 1.23

ward, arising from the flesh, from Satan, from the world: as the Husbandman at the harvest removeth the tares from the wheate; as *Abraham* turned scoffing and persecuting [g] *Ismael* out of the house from *Isaac*, so *God* at the day of a good mans death, takes away, turnes out whatsoever might annoy him. g Gen. 21. 14.

By death they are delivered from all ensuing miseries: thus before the *Lord* brought evill upon the house of *Ieroboam*, he tooke away his yong sonne, because *in* [h] *him was found some good thing towards the Lord God of Israel*, therefore the *Lord* would take him away, he should not see the evill ensuing. 2. h 1 King. 14 10, 11, 12, 13.

By death they are brought to the fruition of all good, [i] *all teares are wiped away*, and *in* Gods [k] *presence there is fulnesse of joy, and at his right hand pleasures for evermore.* 3. i Reve. 7. 4, 5. k Psal 16. 11.

This, if time would give leave to insist upon it, would therefore teach us, and worke in us, 1. Carefull preparation for death. 2. Vehement longings after it. 3. Chearefulnesse in entertaining it. *Vse.*

it. 4. Moderation in our ſorrow for them that be departed, mourning for our owne loſſe, but rejoycing in their gaine: but to paſſe by this, let us come to the ſecond point.

Doct. *The death and taking away of holy perſons, is a fearefull prediction of enſuing evils.* When *Noah* was entred into the Arke, then the [l] Deluge came. When *Lot* was gon out of *Sodome*, then [m] fire and brimſtone fell upon it and burned it. When the *Lord* had determined the deſtruction of *Ieroboams* houſe, (as you heard before) firſt he tooke away his child, *in whom there was ſome good thing found.* Thus when the *Lord* intended to bring evill upon [n] *Ieruſalem*, and upon the people, he would firſt *gather good* Ioſiah *the King*, (*whoſe heart was tender, and humbled himſelfe at the hearing of the Law*) *to his Fathers, and into his grave with peace*, and then the evill ſhould come. *When* [o] Iehoiada *was dead*, Ioaſh *left the Houſe of the* Lord God *of his Fathers; then the* Syrians *came with a ſmall Companie, and* God *delivered a very great Hoſt into their hands*, and

l Gen. 7. 12 13.
m Gen. 19. 24.
n 2 Kings. 22. 16, 17, 18, 19, 20.
o 2 Chro. 24. 18, 24

& they executed judgement against Ioash. The truth of this is moreover manifest, by five benefits arising to the place where good men are.

Their presence doth draw the love and favour of *God* to the place where they are; they are deare to *God* as the [p] *apple of his eye*, and *he will bee a wall of fire about the place where they bee*: and many times doth *God* spare the wicked, as the Husbandman spareth the [q] *tares*, for the *wheate* growing with them. Thus the Family was spared for *Noahs* sake; and *God* would have spared *Sodome* and *Gomorrah*, if there had beene [r] *ten righteous* there: the *Lord* gave [s] *Paul* all them that sailed with him, they were delivered from the storme for his sake. And surely, as *Paul* said to the [t] Centurion and the Souldiers, of the Shipmen; *except these abide in the shippe yee cannot be saved*: so may I say to you of the holy, righteous, and faithfull servants of *God*, unlesse these abide amongst us we cannot be in safetie, we shall certainly bee exposed to many miseries: for as the Prophet said to *Iehoram*,

Reason. 1.

p Zach. 2. 5, 8

q Mat. 13. 30.

r Gen. 18. 32

s Acts. 27. 24

t Vers. 31.

u 2 Kin. 3. 13

ram, were it not for good Iehoſaphat *I would not looke towards thee*; ſo certainely were it not for the preſence of the holy, the mercifull, the righteous, the *Lord* would not looke towards us, at leaſt with any fauourable and ſhining countenance.

2.

Gods bleſſing doth attend the place where they are for their ſakes, as the houſe of w *Obed-Edom* was bleſſed for the preſence of the Arke; ſo doth *God* proſper the Kingdome, Towne, Family, where the righteous are for their ſakes: thus *Laban* x proſpered through the preſence and ſervice of *Iacob*; and *God* bleſſed y *Potipheas* houſe for *Ioſephs* ſake.

w 2 Sam. 11. 6

x Gen. 30. 30

y Gen. 29. 3, 23

3.

Their performance of religious and holy duties doth cauſe *God* to be graciouſly preſent in the place where they are; if the Father have a child in a Towne, or Family, he will often viſit that place, he will not be ſtrange, but loving and kind to the people dwelling there. So *God*, where his Children are, there will he be graciouſly preſent, thoſe places will he viſit, and there will

will shew much kindnesse, and bestow many favours; for *where two or three be gathered together in his* [1] *Name*, in his feare, according to his word, to invocate and worship him, *there will he be*: for it is among the [a] *Candlesticks* in the Church, among the beleevers, where the light of the truth shineth, where duties of godlinesse are exercised, that *Christ* walked, and shewed himselfe graciously present. [1] Mat. 18. 20. [a] Rev. 1. 13.

They are a safegard to the place and people where they are, better then all walles, and Castles; then all Armour and Munition; able to doe more by their prayers, then the Souldiers with all their weapons; as *Origen* saith, *one holy man praying, can doe more then innumerable sinners can doe with fighting*. Thus *Moses* [b] prevailed more by his prayers, then *Iosua* with all his Souldiers against the *Amalekites*: and when the Emperour *Marcus Aurelius* was like to lose his Army through want of water, the *Christians* in his Army prevaled with *God*, and obtained raine. As they procure many favours, so they also 4. [b] Exod. 17 11.

also prevent many evils, which would otherwise fall upon the place wher they
c Psal.106 23. live: c *He would* (saith the Psalmist) *destroy them, had not* Moses *his servant stood before him in the breach to turne away his wrath, lest he should destroy them.* So that as *Nabals* servants said of *David* and his men,
d 1 Sam: 25.15,16 d *The men were very good unto us, and we were not hurt, neither missed wee any thing as long as wee were conversant with them: when wee were in the field, they were a wall unto us both by night and by day:* so may every Kingdome, Towne, and Family say of the holy and righteous servants of *God*, *They have beene very good unto us, and wee have had no hurt while wee have been conversant with them; they have beene a wall unto us, both by night and by day.*

5. Their example, their counsell, their instruction, their wisedome, their blameless walking, is of great force to restraine others from much evill, to allure and draw them (at least) to the outward performance of many good duties: as *Husbands are wonne by the con-*

conuerſation of the wives, while they behold their chaſte conuerſatiõ coupled with feare; wonne to approue of, and attend upon that word of *God*, which teacheth their wives to liue ſo chaſtly, to walke ſo circumſpectly, and to order themſelues every way ſo holily, ſo meekely, ſo blameleſly, ſo that men that are ſtrangers to the power of a godly life, are ſtrongly wrought upon, and very much affected with, and wonne by the religious and gracious conuerſation of the *Lords* faithfull people. Even *Saul* will *propheſie, when he is among the Prophets*: the coldeſt ſtone will grow hot and full of burning being among the ſtickes in the fire: and *Iuſtin Martyr* cõfeſſed he was firſt turned to *Chriſt* by Chriſtian Religion, through the admiration he had to behold the innocent and godly life of a Chriſtian, hearing them pray for their good and preſeruation, who to the vtmoſt endeuoured and wrought their ruine: thus forcible, thus effectuall, thus prevalent is the example of a godly conuerſation. Now by the death of *Gods* people there is a re-

e 1 Pet. 3. 1, 2.

f 1 Sam. 10, 10

removall of these priviledges, and so the place of their former abode is exposed to many miseries: for when the godly are removed, when the righteous are taken away,

1. Then Religion and piety faileth, and they become like a people without g the Covenant, without *God* and *Christ* in the world.

g Ephes. 2. 12.

2. Then good Government and even Civility falleth to the ground, like a House without a foundation, then all runneth to ruine like a Shippe without a Pilot: Therefore when the *Lord* would bring confusion upon *Jerusalem* for her sinne, what doth hee? He taketh from *Jerusalem* and h *Judah* the stay and staffe, the whole stay of bread, and the whole stay of water, the mighty man, and the man of warre, the Iudge, and the Prophet, and the Prudent man, and the Ancient, the Captaine of fifty, and the Honorable man, and the Counsellor, and the cunning Artificer, and the eloquent Orator, and *I will give Children to bee their Princes, and Babes shall rule over them.*

h Isa. 3. 1, 2, 3

Then

Then there is none to ſtand up in the gappe, to turne away the wrath of the *Lord* from them, but as Souldiers ruſh in at the breaches made in the walles, when none are ſtanding there to keepe them out; ſo will all manner of plagues and miſeries ruſh in upon the people, when the righteous, who ſhould ſtand in the gap, are taken away from them: therefore when the *Prophets ſaw vanitie, and a lying divination,* when they forſooke the word of the *Lord*, and flattered the people in their ſinne, then the *Lord* ſaid, *O Iſrael thy Prophets are like* [i] *foxes in the Deſarts, yee have not gone up into the gaps, neither made up the hedge, for the houſe of Iſrael to ſtand in the battell, in the day of the* Lord. And againe in another place the *Lord* by the ſame Prophet ſaith, [k] *I ſought for a man among them that ſhould make up the hedge, and ſtand in the gap before me for the Land, that I ſhould not deſtroy it, but I found none: therefore have I powred out mine indignation upon them, I have conſumed them all with the fire of my wrath, their owne way have I re-*

3.

i Ezek. 13. 4, 5.

k Ezek. 22 30, 31

recompenced upon their heads.

Vſe. This then diſcovereth the folly and impiety of ſuch as love not, deſire not, delight not in the preſence of *Gods* holy and righteous people; whoſe delight is not in them that [l] *excell in vertue*, as *Chriſts* is; whoſe eyes are not upon the [m] *faithfull in the Land*, as *Davids* was, but rather wiſh and labour their removall. Many there bee, to whom the preſence of the righteous is like the [n] *Arke* to the *Philiſtines*; as that was a burden to their Land, and their *God*, & therefore they ſent it away; ſo are the people of *God* a burden, a trouble to many profane perſons, a croſſe, a contradiction to their doings, and therefore deſire, and labour their abſence: and what doe they hereby, but in the ſtrength of their impiety, and multitude of their folly, involve themſelves in remediles and irrecoverable miſeries. The *Sodomites* tooke offence at *Lots* preſence, but what became of them when *Lot* was gone? Did not the [o] fire and brimſtone inſtantly conſume them? The preſence of *Moſes* was irkeſome to

Pha-

l Pſal.16.3

m Pſa.101. 6.

n 1 Sam.6 1,5.

o Gen.19. 24.

Pharaoh, he was charged no more to looke him in the [p] *face*, but what ensued? what was the issue of it? were not all the [q] *first borne* in *Ægypt* thereupon destroyed. *Pharaohs* servants conceived *Israel* to be a [r] snare, to be instruments of much evill, endevoured their removall; but when *Israel* was gone, what became of them? Did not the [s] *Red Sea* swallow them the very day of *Israels* out-going. Thus you see how usually it fares with profane persons upon the removall of the righteous: and is it not strange that notwithstanding all this they should still distaste their presence, still wish and worke their absence? Doe they not hereby plainely declare, and publikely proclaime, 1. That there is no [t] love of *God* in their soules, for how can a man love the father, and hate the presence of the child? 2. That they have no union with *Christ*; doe the living members in a body naturall, hate and wish each others removall? *was it ever heard* (saith the Apostle) *that a man did* [u] *hate his owne flesh*; 3. That there is no saving

p Exod. 10. 2, 8.

q Exod. 11 5.

r Ezod 10 7.

s Exod. 14

t 1 Ioh. 5. 1

u Ephes. 5. 29

grace, no presence, no powers of the spirit in such; doth not every thing agree with, and rejoyce in its like? Doe not waters agree and flow together in one Chanell? And had these men the spirit of holinesse in them, could they grieve at the presence of *Gods* people? Surely it is impossible; for the Spirit of *God* is a Spirit of [w] fellowship, love, peace, joy, making men of one accord, and of one minde; and when the righteous are gone, when the *mercifull men are taken away*, who shall stand in the gap then? Shall the profane, shall the worker of iniquity? What can he doe; In what account are his prayers? The blind man could see and say this; *God heareth not* [x] *sinners*; their *prayers are an* [y] *abomination in his presence*, as *Salomon* doth assure us.

[w] Phil. 2. 1, 2

[x] Ioh. 9 31.

[y] Prov. 28. 9

This must therefore teach us deepely to bewaile, and much to lament the losse of godly men, when they are taken from us; and to feare the evils like to ensue upon their departure; *O Beloved*, let us not, I beseech you, be like them of whom the Propht here speaketh, that did

2.

did not consider, that did not *lay to heart the taking away of the righteous from ensuing evils.* Let us not be like *Ephraim, whose strength was devoured by strangers, and he knew it not*, that *had gray haires here and there, and much weakenesse comming upon him, and yet he knew it not*: O let us not be unsensible of the declining and decay of our strength and stay, and of the miseries which are comming on us; let us not be like a man in a *Lethargy*, that hath no feeling of the cutting off, and taking away of a member from him: but rather as *David* upon the fall of *Abner* refused to eate till the Sunne was gone downe, saying to his servants, *know ye not that there is a Prince, and a great man fallen this day in Israel, and I am this day weake, and these men the sonnes of* Zerviah *be too hard for me*: may not wee say the like in this behalfe; is not the Church of *God* weake, are not the enemies thereof too strong? Was not the man now fallen amongst us a Ruler, an eminent man in this place? And is there not in this regard great cause of

r Hos. 7. 9

a 2 Sam. 3. 35, 38, 39.

mourning? Doubtleſſe there is. For whenſoever a good man doth fall; 1. The Church of *God* on earth doth loſe one member. 2. The place where they lived doth loſe one Pillar, and ſo, like a houſe whoſe pillars faile, is much weakned. 3. Hereby we looſe his preſence, which was a whetſtone to ſet [b] edge upon us, whoſe face was, as *Iacob* ſaid of *Eſaus*, *as the* [c] *face of God* unto us. 4. Hereby we loſe his prayers, which were as buckets to bring much water out of the wells of Salvation to us. 5. Wee loſe his inſtructions and counſels, which were as a ſhining Lampe, as a comfortable Guide to us in the way. 6 Wee loſe his comforts, which were wont to be as the *Apothecaries* ointments, as the ſweete flowers of the Garden to our noſtrils, as the *Dove* with her *Olive* [d] *branch* to *Noah*; as the Wagons which *Ioſeph* ſent to old *Iacob*, the reviving of ours, as they were the [e] reviving of his heart. 7. We loſe his helpe and aſſiſtance, which was wont like a ſtrong arme to make our heavy burthen light, as a fountaine of living

[b] Pro. 27. 17.
[c] Gen. 33. 10.
[d] Gen. 8. 11
[e] Gen. 45. 27, 28.

liv ing water to refresh us, as a firme & sure anker to stay us: & therfore as *Israel* [f] wept 30. dayes for *Moses*, so have you great cause of sorrow and lamentation now for the taking away of this *Moses*, this servant of the *Lord* here before us: and also at other times whensoever the righteous doe thus perish, *are thus taken away from the evils ensuing.*

And now to say no more, here you see a shining starre in your Horizon set, a maine Pillar of your house fallen, a choice flower of your Garden taken away, a man eminent for his endowments, well known, & sufficiently tryed for his abilities: a man of whom; 1. For his Religion, for his uprightnesse towards *God* I thinke I may say of him, as the *Lord* himself of *Iob*, [g] *He was a perfect and upright man, one that feared* God, *and eschewed evill*, a man that held fast his [h] integrity, though there wanted not occasions and meanes to move and shake him; as *Satan* moved *God* against *Iob* without cause to destroy him; a man he was like the tree growing within the Courts of the *Lords* house, bearing

[f] Deu. 34. 8.

[g] Iob 1. 1.

[h] Iob. 2. 3.

[i] Psal. 92. 12.

ring much fruit in his old age. 2. For his publike Government, hee was like them prescribed by *Iethro* to *Moses*, an able man, a man fearing *God*, a man of truth, & hating covetousnesse: a man in whom there was a sweet and powerfull concurrence of all requisite vertues for his calling and office; and accordingly he proved a carefull Watch-man over this Towne and people: he did not like the evill servant hide his talent in a napkin; but his care, study, labour, travell was (I am perswaded) for the publike, common, and true good of this place and people. 3. He was in his domesticke Government like *Abraham*, a man commanding, and teaching his children and household after him to walke in the wayes of the *Lord*; a man like *David* walking in the middest of his house with a perfect heart. 4. Hee was towards *Gods* people kinde, loving, & amiable, shewing that his *delight was in them that excell in vertue*. 5. Hee was in his conference & cõmunication, wise, grave, holy, full of heavenly discourse, *his lippes did disperse knowledge*.

h Exo. 18. 21

i Mat. 25. 30

m Gen. 18. 19

n Psal. 101. 3.

o Psal. 16. 3.

p Pro. 15. 7

I

I ſpeake theſe things not to diſparage any living, but to encourage ſuch as knew him, to a careſull imitation of what was found praiſe-worthy in him. The richer his endowments, the greater your loſſe; the more ſhould bee your griefe, the greater your care to labour the reparation, and to ſtop the breach which *God* hath made by his fall: and whatſoever you have loſt in him, labour to repaire and increaſe in your ſelves. 1. By growing in all grace, by being filled with all goodneſſe, drawing nearer to *God*, in all things make his counſell your guide now, that he may receive you to his glory at the laſt. 2. By being diligent, faithfull, careful, conſcionable in the imployment you have received, that ſo when you ſhall be as he is now, you may heare that ſweete and comfortable ſaying of our Saviour, [r] *Well done thou good and faithfull ſervant, thou haſt beene Ruler over few things, I will make thee Ruler over many things; enter thou into the joy of thy* LORD.

q Pſal. 73. 24.

r Mat. 25. 23.

FINIS.

ELIAHS FIERY CHARIOT OR THE HOLY MANS TRIVMPH after Death.

A SERMON PREACHED at Plimouth the nineteenth of Auguſt 1631. At the Funerall of the late faithfull and worthy Miniſter of Jeſus Chriſt,

MATTHIAS NICOLS

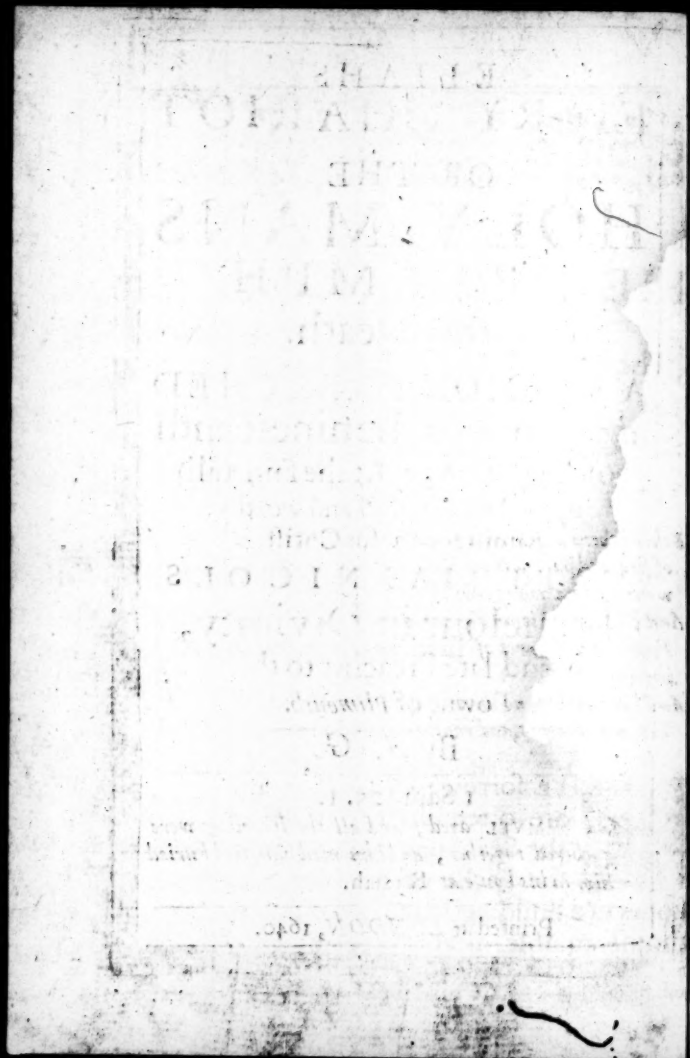
Bachelour in Divinity, and late Preacher to the Towne of *Plimouth.*

By *A. G.*

1 Sam. 25. 1.

And SAMVEL *dyed, and all the Iſraelites were gathered together, and lamented him, and buried him in his houſe at* Ramah.

Printed at *LONDON*, 1640.



ELIAHS FIERY CHARET OR, The holy mans Tryumph after DEATH.

2 Kings 2.11.12.

Behold there appeared a Charet of fire, and horses of fire, and parted them both asunder, and Eliah *went up by a whirle-wind into Heaven.*
And Elisha *saw it, and he cryed, my Father, my Father, the Charet of* Israel, *and the horsemen thereof.*
And hee saw him no more: and hee tooke hold of his own cloathes, and rent them in two pieces.

THE sorrowes of *Gods* people are often like the waves of the Sea, one rowling upon the backe of another; like stones in a building, when one is fallen, another tumbles after: Wee multiply

our transgressions, and God doth multiply our miseries; we are sometimes like men cast into a deepe and dead slumber, and God must strike not once but twice before we will awaken: our hearts are often very senseless, stony, stupid; and therefore as *Moses* stroke the rock [a] *twice, that waters might come forth*, so doth God often strike us, sometimes in the feete, in our Inferiours; sometimes in the sides, in them that are most deare unto us; sometimes in the armes, in them that be our chiefe Assistants; sometimes in the head, in them that are our Governour sometimes in the face, in the eye the tenderest part, in our Pastor: and all this the Lord doth to draw from us the teares of true repentance.

[a] Num. 20. 11.

I have beene to you of this place of late a Messenger, like [b] *Cushi* to *David*, bringing nothing but sad and sorrowfull tydings of the fall of your friends and acquaintance; like the Messengers comming to *Iob* one after another, with [c] tydings of taking away the sheepe, oxen, asses, the death and slaughter of his servants, sonnes, and daughters. It was but on Tuesday last I brought you heavy

[b] 2 Sam. 18

[c] Iob. 1.

heavy tydings of the death of a pious and eminent Magistrate, and now am come again with the like sad and dolefull message, of the death and departure of your holy, faithfull, and painfull, Pastor: Of whom whiles they lived, I may say as *David* did of *Saul* and *Ionathan*,[d] *from the blood of the slain, and the fat of the mighty, the bow of* Ionathan *turned not backe, and the sword of* Saul *returned not empty*: so these, The sword of the one in the *Magistracie*, and the Bow of the other in the *Ministery* prospered and prevailed mightily: of that sweet communion which was betweene them, of the unparallel'd integrity of their conversations, agility, industry, un-weariedns in their callings, I may speak againe in the lãguage of *David* touching *Saul* & *Ionathan*, *They were lovely & pleasant in their lives, and in their death they were not divided; they were swifter thẽ Eagles, they were stronger thẽ Lyons.* And as to you who lately enjoyed the benefit, the comfort of their presence, labours, abilities, I may say once againe with *David* there, Ver. 24. *Yee daughters of* Israel *weepe over* Saul, *who clothed you*

[d] 2 Sam. 1. 22.

2 Sam. 1. 23.

in scarlet with other delights, who put on ornaments of gold upon your apparell; how are the mighty fallen in the midst of battell? So in this case; O Town, O People, O Congregation, weepe over these men, who lately sought your welfare, studyed your good, were instruments of your peace, of your honour, of your enrichment: whose endevours, whose desires, whose labours were to adorne you with the choisest ornaments, and to fill you with the sweetest delights. O how are these mighty men fallen in the middest of this Battell! And touching him whose corps lyeth now before us, we may all say as *David* of *Ionathan*, Verse 26. *Wee are distressed for thee*, O holy, and godly Pastor, O zealous and and painfull Minister, *very pleasant hast thou beene to us, thy love to us was wonderfull, passing the love of Women*; O how is this mighty man fallen! and the weapons of his war perished! And as *Elisha* in the Text upon the sight of *Eliahs* translation, so may we beholding the dissolution of this our *Eliah*, cry out, *my Father, my Father, the Charet of* Israel, *and the Horsemen thereof.*

The

The words declare and set before us *Eliahs translation*, ascension into Heaven, signifying (in all probability) the Ascension of our *Saviour*: for as *Elisha* waited to see the translation of *Eliah*, so the Disciples waited, and beheld the [f] *Ascension* of *Christ*. It shadowed also our Resurrection. *Enoch* was translated before the Law, *Eliah* under the Law, Christ under the Gospell; to shew that the Believers of alages, before the *Law*, under the Law, under the Gospell, shall in the appointed time ascend into heaven: and it likewise is a divine, evident and assured testimony, that all Gods holy people after the passage of this earthly pilgrimage, shall enjoy life everlasting in the Kingdome of Heaven. [f] Acts 1. 10, 11.

In the words some things require a little explication; By the *Charets of fire, and Horses of fire*, is meant the Angels of God likened to *Charets* and *Horses*. 1. For their strength. 2. For their valour. 3. For their fighting for the Church of God, and against the enemies thereof. 4. For their readinesse, speed, and quickness in the execution of Gods counsels. 5. For their

order, ſubmiſſion, and ſubjection unto God, they are not like horſes in an open field running whither they liſt, but like horſes in a Charet, going when, whither, and which way the Lord will have them. They are ſaid to bee *Horſes of fire, & Charets of fire*, to ſhew that they are zealous, fervent, earneſt, and full of life and power, as the burning fire, in the execution of their office. Thus by the Prophet *Zacharie* they are likened to [g] *horſes and Charets comming out betweene the mountaines*, to ſhew that they come forth with reſolution, courage, preparednes in a ſpeedy manner to execute Gods Will and Counſell, which is firme like the Mountaines: and by the Apoſtle they are ſtiled a [h] *flaming fire*, and by the Prophet *Iſaiah* they are called [i] *Seraphin*, *ab urendo*; to ſhew their fervor in the way and worke wherein the Lord doth ſet them: and for this alſo they are reſembled to the wind, becauſe as the wind is a ſtrong and ſpeedy meſſenger, ſo are the Angels of the Lord: and herein we may clearely ſee, that the more ſtrong, courageous, ſpeedy, obedient and fervent we

g Zach. 6. 1, 2.

h Heb. 1, 7.

i Iſa. 6. 6.

we are in our callings, the more doe we resemble the holy Angels.

The words thus explained, fall asunder into two generall parts.

1. *Eliahs* Translation:

Behold there appeared a Charet of fire, and horses of fire, and parted them asunder, and Eliah went up by a whirle wind into Heaven.

2 *Elisha's* Lamentation.

And Elisha saw it, and he cryed: my Father, my Father, the Charets of Israel, and the Horsemen thereof: And he saw him no more: and hee tooke hold of his own cloths, and rent them in two pieces.

In the first of these, *Eliahs* Translation, we may consider;

1. *Motus*: he went up.
2. *Terminus a quo*, from whence hee went up, *from the Earth.*
3. *Terminus ad quem*, to what place he went, *into Heaven.*
4. *Instrumenta motus*, a Charet of fire, Horses of fire, and a whirle winde.

In the second; *Elisha's* Lamentation. There is,

1. *Mo-*

1. *Motivum*: an Inducement to this lamentation: and this is threefold: the 1. externall, *hee saw it*; the 2. internall, his affection: *my Father, my Father*: the 3. mixt, or experimentall, drawne from the defence ministred to *Israel* by *Eliah*, whereof *Elisha* was very sensible, and therefore called him, the *Horsemen and Charet of* Israel.

2. Here is *Gradus*, the degree of his griefe, nor a little, but much, *hee cryed.*

3. *Incrementum doloris*, the increase of his sorrow, that *hee should see him no more.*

4. *Signum*, the signe of his griefe and sorrow, *hee tooke hold of his owne Cloths, and rent them in two pieces.*

Thus you see the words are like a Tree of many branches, each bearing his particular fruit, of some of which we will take a more slender, of others a fuller taste: and first to begin with the first thing noted in *Eliahs* Translation.

The

The *terminus à quo*, from whence he aſcended, *from the earth*: when *Eliah*, and *Eliſha* were walking together, the Charet of fire, and Horſes of fire parted them aſunder, and *Eliah* went up to heaven, he was carried up from the earth: thereby ſhewing,

That the earth is not the abiding place of Gods people; [k] *We have no continuing City here* (ſaith the Apoſtle) *but ſeeke one to come*: 1. This is an enemies countrey, Satan is ſtiled *the* [l] *God of this world*: here we are [m] *hated*, and therefore as *Jacob*, when he beheld that *Labans* countenance was not towards him [n] as before, that he had ten times changed his wages, tooke his wives, children, cattell, and returned to his owne Countrey; ſo we beholding how the world doth frowne upon us, how it doth exerciſe us with many changes, we ſhould willingly forſake it, and gladly go to our heavenly home. 2. Our Chriſt, our Jeſus is [o] *riſen, aſcended, he is not here*, and therefore as the Bee reſteth not till he returne to his Hive, as the [p] *Dove* found no reſting place till ſhe came againe unto the Arke, no more

Doct.

[k] Heb. 13. 14.
[l] 2 Cor. 4. 4
[m] Iohn 15. 19.
[n] Gen. 31. 2
[o] Luk. 24. 6
[p] Gen. 8. 9.

more ſhould we till we returne to our God, and our Jeſus, and have the full fruition of their bleſſed preſence in the heavens. 3. Our portion is not in this life, the men of the world have their [q] portion here, our [r] *Inheritance is reſerved for us in the heavens*: O therefore let us not *labour for the bread which doth* [t] *periſh; let us not lay up for our ſelves treaſure upon* [s] *earth, where the ruſt and the moath corrupt, and where theeves breake thorough and ſteale, but let us lay up for our ſelves treaſure in heaven.* For this is the *terminus ad quem*; the place whereunto we muſt move, as *Eliah* here did.

[q] Pſ.17.14. [r] 1 Pet.1.4. [t] Ioh.6.27. [s] Mat.6.19 20.

It is not long ſince *Eliah* ranne [u] on foote, and *Ahab* rode in his Charet; but now *Eliah* he hath a Charet, a Charet of fire, and Horſes of fire, a bright, a glorious, and ſhining Charet, a company of bleſſed Angels to carry him into the holy and higheſt heavens. Let *Ahab* ride now, *Eliah* ſhall ride at the laſt. Gods people ſhall have their Charets one day as well as others. And here note:

[u] 1 Kin.18. 45,46.

Doct. *That the future eſtate of Gods ſervants ſhall*

shall be very glorious, though for the present it be contemptible, and ignominious in externall appearance: the greatest honour of Gods servants is reserved till after their departure out of this earthly pilgrimage. Now indeed like *Eliah*, they walke on foote, but at last they shall be like *Eliah* in his fiery Charet; now they be like *Ioseph* in prison, then they shall be like *Ioseph* ruling in the second place in the Kingdome; for then they shall be next to God and Christ in the Kingdome of Heaven. As *Salomon* had seene of old, **servants upon horses, and Princes walking as servants upon the earth*: so now, men that are slaves to their owne lusts, bondmen to Satan; servants, yea drudges to the world, these are on horse-backe, exalted, preferred, endowed with earthly riches, worldly honours, but they who are *Kings* and *Priests* to *God*, these walke like *servants* on foote, these are in a low and despised estate for the most part; but there is a day comming wherein the Lord will dispell all the clouds of ignominy now covering them, and cause a glorious Sunne to shine

*Eccl. 10. 7

shine upon them: they shall then have a very glorious dwelling, [x] a dwelling in the heavens, a dwelling made without hands, a City whose [y] *builder* and *maker* is *God*, a dwelling so rich, so beautifull, so sumptuous, that in comparison hereof, the [z] Palace whereof *Nebuchadnezzar* so boasted, is but a base Cottage. Then they shall have a [a] *Paradise*, in respect whereof the most delightfull places, the pleasantest garden upon earth, are but a barren wilderness: then they shall have treasure, in respect whereof the choisest jewels are but dung and drosse, such a tree to gather fruit from, as in regard thereof, the chiefe Vines are but brambles, and thornes, and briars, such a well-spring to drinke of, as in comparison thereof, the sweetest Wine is but slimy water, as it is very fully expressed by our [b] Saviour, *Rev.* 22. 1, 2. for then as *Cyprian* saith, *Nihil deerit, nihil oberit, omne desiderium eorum Christus præsens implebit, non senescent, non tabescent, non putrescent amplius, perpetua sanitas, felix æternitas beatitudinis illis sufficientiam confirmabunt*, then nothing shall be wanting, there

[x] 2 Cor. 5. 1.
[y] Heb. 11. 10.
[z] Dan. 4. 30
[a] Luke 23. 43.
[b] Rev. 22. 1, 2.

there shall be nothing which shall hurt: the blessed face and presence of Jesus Christ shall fully satisfie all their desires, &c. For

Reasons. 1.

Then there shall be deliverance from all sin, then there shal be gardens without weeds, trees without either superfluous branch, or withered leafe, then there shall be garments[c] without either spot or wrinkle, as[d] *Absolon* was said to be without bodily blemish, from the crowne of the head to the sole of his feete; so shall Gods people at last be without all blemish both in their soules, and also in their bodies; now they are as the Moone bright and glorious, yet as the Moone, so they have their spots, and are subject to spirituall waxings, and wanings, but at last they shall be as the Sun, wholly, unchangeably pure, glorious, in an estate more excellent then the estate of *Adam* in his innocency: in him there was a *posse cadere*, a possibility to fall, but *Gods* people shall be confirmed as the Angels of *God*, so that they shall be free from a possibility to be drawne to sinne.

[c] Eph. 5. 26
[d] 2 Sam. 14. 25.

Then

Then there shall be a discharge from all weaknesses, maladies, distempers, disorders of nature, evils and inconveniences whatsoever; then there shall be a cessation from all [e] *labour*, a removall of all sorrowes, the [f] *first things shall passe away*, the miseries, troubles, and changes attending this life shall be gone, like a Land-floud that passeth by, like a cloud driven away by the wind, they shall be wasted away in death, done away in the grave, as the [g] *Leprosie* of *Naaman* in *Iordan*: they shall have an absolute and blessed freedome from all evils both inward and outward of the body and of the soule, for they [h] *shall hunger no more, neither shall thirst any more, neither shall the Sunne light on them nor any heat, for the Lambe which is in the midst of the throne shall feed them, and shall leade them unto living fountaines of water, and God shall wipe away all teares from their eyes.*

[e] Rev. 21. 4.
[f] Rev. 21. 4.
[g] 2 King. 5. 14.
[h] Rev. 7. 16 17.

3. Then they shall have victory over all enemies, then all adversarie powers shall vanish like smoake before the Sunne, and flie like the [i] *Philistins* before *Israel*: now as *Israel* had the [k] *Canaanites*,

[i] 1 Sam. 17
[k] Iude 2. 2.

naanites, ſo have we them that be thornes in our ſides, and prickes in our eyes, now we are [l] *buffeted* by Satan, now we are troubled with the *pricke in the fleſh*: but then [m] *Satan ſhall be troden under our feete*, then our enemies ſhall be made our [n] *foot-ſtoole*, then we ſhall have a perpetuall tryumph, we ſhall not feare an enemy, nor looſe a friend.

[l] 2 Cor. 12 7. [m] Rom. 16 20. [n] Math. 22 44.

Then they ſhall have the fruition of all good, a glorious dwelling, a City of pure gold, the foundation of the walles garniſhed with precious ſtones; and the gates thereof of pearles, as our *Saviour* at large deſcribeth it, [o] *Revel.* 21. to ſhew that nothing is ſo precious, ſo bright, ſo glorious, ſo rich, ſo deare to us, as can ſufficiently ſet out the tranſcendent and unconceiveable excellency of that heavenly City: then alſo ſhall we have the ſweete communion of the Saints; were the dwelling never ſo glorious, ſhould a man be conſtrained to dwell alone, it would prove a great abatement of his contentment, delight, and comfort: therefore for the filling up of the joy of his

4.

[o] Revel. 21 17, 18, 19.

servants, *God* hath provided for them not onely glorious mansions, but also the comfortable communion of his Saints and Angels: *they shall* p *sit downe with Abraham, Isaac, and Iacob*, they shall come to an innumerable company of Angels, to the generall Assembly, and Church of the first borne, &c. And which is most of all, more then all the rest, they shall have the blessed vision of *God*: a glorious house, the company of the children, there is little; without the presence of the Master of the house, the Father of the Family: so heaven, so the communion of the Saints, were little; should we not also behold the face of *God*; for as the fruition of the husbands presence, the sence of the husbands love doth more solace, satisfie, rejoyce, and delight the wife, then the statelinesse of the dwelling, the presence of all her companions: so the fruition of *Gods* face and favour, the *Lord* filling the soule with his celestiall brightnesse and glory, we seeing him face to face, and he becomming all in all unto us, this is much more then all the rest; and herein standeth

p Mat 8.11 Heb.12.22 23.

deth the perfection, the consummation of our happinesse, therefore our *Saviour* saith, q *there shall bee no more curse, but the Throne of God, and of the Lambe shall bee in it, and his servants shall serve him, and they shall see his face.* q Rev. 22, 3, 4.

Quest. But if the future estate of Gods servants be so honourable, so full of all satisfaction, so glorious; why are they so willing to continue upon the face of the Earth? Will any man desire to continue in a wildernesse, when hee may live in a glorious Paradise? to abide in an enemies Country, when he may enjoy all fulnesse in his fathers house? to live in a prison, when he may partake of the sweetest freedome?

Resp. The people of God desire long life; 1. Sometimes for the making of their r *peace* with God more fully before they finish this earthly pilgrimage. 2. Sometimes they may also glorifie God with their bodies, which by death are s *disabled* to doe God any service. 3. Sometimes that they may among men t *celebrate* and praise God for his blessings and favours bestowed upon

r Psal. 39. 13.

s Psal. 6. 4, 5.

t Psal. 30. 10. Psal. 84. 10 11, 12.

them, that they may be an encouragement to Gods people, a ornament to Gods truth, a terror to the adversaries of it here upon earth. 4. Sometimes that they may perfect *some good Worke* which they have begun, do good to others in their places and callings: thus [u] *Paul*, though he knew *it was better for him to be dissolved, and to be with Christ*, yet he was willing to live longer, because *it was good for them that hee should continue with them*: so that though the people of God sometimes for such causes doe desire continuance here, yet it no way denieth this truth, that their future estate in the Heavens is very glorious. And if so be, their future estate be so glorious, so pleasant, so comfortable, as we have clearely seene it is, Then first,

[u] Phil. 1. 23.

Use 1. This must teach the people of God patience under their present burthens, troubles, tryals, miseries; the joy is behind the glory, the *Crowne is* [w] *layd up for hereafter*; here like *Israel* we have but a little taste, a few [x] *Grapes* in the way, the full *Vintage* is reserved till at last; here we are like *Sampson*, the Ho ney

[w] 2 Tim. 4. 7, 8.
[x] Num. 13. 23.

Honey we have is in the [y] *belly* of a *Lyon*, but hereafter we shall have sweet without sowre, light without darkenesse, rivers of joy without a tempest: therefore as the servant patiently endureth the heate of the day, in expectation of his wages in the evening; the Souldier the dangerous and deadly wounds of the battell, in expectation of a Crowne; the husband-man the heate of the Summer, the cold of the Winter, comforting himselfe with the comming of a full and liberall harvest: let us doe the like in this case, here is a wages, a crowne, a harvest, which will abundantly answer all losses, labours, hardnesse, reproaches, and whatsoever doth for the present annoy us. As our *Saviour* said in another case, a [z] *Woman when shee is in travell hath sorrow, because her houre is come, but as soone as she is delivered of the child, shee remembreth no more the anguish, for joy that a man is borne into the World*: so in this case the people of God are now often in great anguish, like a woman in travell but when this life is ended, when our regeneration and new birth shall

[y] Judg. 14. 14.

[z] John 16. 21.

be fully accompliſhed, we ſhall meete with that which will ſwallow up all our former griefe and trouble, and make it as if it had never beene: and as *Salomons* mother ſaid in that caſe,

[a] Pro.31.6 7.

[a] *Prov.31. give ſtrong drinke to him that is ready to periſh, and wine to thoſe that bee of a heavy heart; let him drinke and forget his poverty, & remember his miſery no more:* ſo here is a cup of conſolations, here is ſweet wine, here is a more pure river, whereof when wee once come to drinke our full draught, we ſhall forget our poverty, we ſhall remember our miſery no more: therefore let us according to the charge of the *Pſalmiſt*,

[b] Pſ.37.5, 6.

[b] *commit our way to God, truſt in him, and the Lord ſhall bring it to paſſe, hee ſhall bring forth our righteouſneſſe as the light, and our judgement as the noone day:* and in all our troubles, tryals, and againſt all adverſary powers, let us ſay as the Prophet *Micah* doth,

[c] Mica.7.8 9.

[c] *rejoyce not againſt mee, O mine enemy, when I fall, I ſhall riſe; when I ſit in darkeneſſe, the Lord ſhall bee a light unto mee: I will beare the indignation of the Lord, becauſe I have ſinned againſt him,*

untill

untill he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousnesse. And reckon also with the [d] *Apostle*, that the *sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us:* & evermore to remember that of S. *Paul* to the *Corinthians*, that [e] *our light afflictions which are but for a moment, worketh for us a far more exceeding & eternall waight of glory: while we look not at the things which are, but at the things wch are not seene, for the things which are seen are temporall, but the things wch are not seene are eternall:* thinke I beseech you of these things and let patience have her [f] *perfect work* in all tryals, troubles, changes, where with the *Lord* shall be pleased to exercise you.

d Rom. 8. 18.

e 2 Cor. 4. 17, 18.

f Jam. 1. 4.

This must teach the children of God constancy in the way and worke of God: there is a blessed Price at the end of this race, there is joy, peace, glory, fulnes, unutterable, [g] inconceiveable: O therefore bee not like *Gideons* many thousands which [h] *fainted*, which *bowed downe upon their knees, and drunke of the waters*, and so were discarded

2

g Isa 64. 4.

h Judg. 7. 5, 6, 7.

as unfit for the battell : be not afraid of any losse, of any trouble, of any inconvenience, having given your names to God; O bow not downe againe to the World, be no more as servants to your lusts, or drudges to the earth: I beseech you say not with the sluggard, [l] *there is a Lyon in the way, a Lyon in the streete*, feare not the Lyon of opposition, of reproach, of earthly losse, or transitory trouble, but goe on in the way of God, be faithfull in the Covenant of the Lord, be courageous in the service of our God : and then as the spirit of the Lord came [k] *mightily* upon *Sampson*, so mightily, *that he rent the Lyon in pieces which roared against him*, and found at length a *Honey combe in the belly of him*: so shall the Lord inable you to vanquish all oppositions, and draw very sweete comforts from your present disquietments. Let not the proverbe take hold of you, [l] *the Dog is returned againe to his vomit, and the Sow to her wallowing in the mire*; be not like [m] *Hymeneus* and *Philetus*; like unskilfull and cowardly marriners, that flie back or make shipwracke with every tempest:

[l] Prov. 26. 13.

[k] Judg. 14. 5, 6, 8.

[l] 2 Pet. 2. 22.

[m] 1 Tim. 1. 19. 20.

tempeſt: doe not with [n] *Demas* forſake *Paul*, leave the Miniſtery, become a ſtranger to the word, and forſake God, and goe back againe to this preſent World: be not like the diſciples, which followed Chriſt for the [o] *loaves*, but afterwards went backe, and came no more to him: but like *Gideons* 300. Souldiers, goe yee on without fainting, without bowing down to the World: reſolve in this, as *Heſter* did in that caſe, [p] *Heſter* 4. *If I periſh, I periſh*, whatſoever you looſe, whatſoever you endure, here is an ample recompence: be you faithfull, be you upright, be yee conſtant as *Eliah* was, and you ſhall at laſt have a *fiery Charet* as *Eliah* had. Walke with God without wavering, as [q] *Noah* did, as he ceaſed not fr̄ō building the *Arke*, whatſoever diſcouragement was miniſtred, no more doe you ceaſe to ad grace to grace, as the builders doe ſtone to ſtone, till you attaine perfection: and then as *Noah* had his *Arke*, was preſerved in it when others periſhed, ſo ſhall you have ſafety, peace, joy, comfort, and everlaſting tryumph, when others ſhall periſh in the deluge of

[n] 2 Tim. 4. 10.

[o] John 6. 66.

[p] Heſter 4. 16.

[q] Gen. 6. 9.

of Gods judgements. Be constant as [r] *David* was, and then as he overcame the *Beare*, the *Lyon*, the great *Goliah*, and enjoyed the Crowne at length, so shall we the Crowne of glory at the last, if we [s] *be faithfull unto the death*: therefore with *Moses* seeing him that is [t] *invisible*, and *having an eye to the recompence*, let us *chuse rather to endure affliction with the children of God, then to enjoy the pleasures of sinne for a season*: and knowing that we have an [u] *abiding substance in Heaven*, let us with the primitive Christians take the spoyling of our goods joyfully. This is the property of true grace, this is peculiar to the man that is truely pious, [w] *to shine more and more like the light unto the perfect day*: the Trees of Gods planting be known from all other trees, by *bearing* [x] *much fruit in their old age*: this is that which hath the promise, *who shall reape but hee that* [y] *fainteth not*? And who shall bee saved, but he that [z] *continueth to the end*? That corne alone which holdeth out unto the harvest, is gathered into the garner.

[r] 1 Sam. 17 33. 34.

[s] Rev. 2. 10

[t] Heb. 11. 26, 27.

[u] Heb. 10. 34.

[w] Prov. 4. 18.

[x] Ps. 92. 13.

[y] Gal. 6. 9.

[z] Mat. 13. 13.

Is the future estate of Gods servants so

so pleasant, so eminent, so transcendently glorious? Then this must cause the children of God to entertaine death with all cheerefulnesse; how terrible so ever in it selfe, though it be as the Philosopher saith, πάντων τῶν φοβερῶν φοβερώτατον, of all fearefuls the most fearefull; or as *Iob* stiles it, the [f] *King of terror*: though looked upon in it selfe, it be to the people of God, as once the face of *Esau*, a terror to *Iacob*, yet looking upon the glory, dignity, and fulnesse of all blisse which doth attend it, it should be to the people of God, as the face of *Esau* was at last to *Iacob*, even as the [t] *face of God*: in the thought of this we should rejoyce, as the hireling in his thoughts of the Evening; as the traveller in the thoughts of his bed: as the warriour in the thought of the day of his triumph. For I may say to you of *death*, as *Hugh Laverock* said to his fellow Martyr *Iohn a Price* of the *Lord* of *Londō*: *Be of good comfort my brother, for my Lord of London is our good Physitian, he will cure thee of all thy blindnesse, and me of my lamenesse this day*: so beloved, all yee that truly feare God,

[f] Iob. 18. 14

[t] Gen. 33. 10, 11.

all

all that put away all filthineſſe of the fleſh, and perfect holineſſe before him in feare, be of good comfort. *Death* will be your very good Phyſitian, it will cure all your diſeaſes, end all your miſeries, ſet you free from all troubles. And therefore as the people came readily to [u] *Betheſda* to be healed of their infirmities; as we come cheerefully to the Phyſitian; ſo ſhould wee to the grave; for what is death to the people of God? what is it to them to die? but as the Inhabitants leaving of an old and ruinous houſe, the Muſitians laying downe of a Lute whoſe ſtrings are broken, the Carpenters putting aſide of a worne Inſtrument, unfit for any longer ſervice, or imployment; what is *Death* to Gods children, but as a gueſt making haſt out of his Inne to his long, his lovely, and deſired home; as the putting off of a worne, rotten, and ragged ſuite of apparell, to put on rich, and comly rayment; for while we live, we are like * *Joſua the high Prieſt, clothed with filthy garments*, but when we die, then we are like *Ioſua with a fair Mitre upon his head, and comely rayment about*

[u] John 5.4

[w] Zach. 3. 3, 4, 5.

about his back. And therefore we should earnestly desire to be [x] *absent from the body, that wee might bee present with the Lord.* For the day of *Death* to the body is (as one saith) *the birth day* of eternity to the soule: *Seneca* who saw the immortality of the soule, the future felicity of it, but as through a Cloud, by ifs, and ands, yet professeth, that when hee thought but a little of it, and had some pleasant dreames thereof, hee loathed himselfe, and all his trifling greatnesse: *Socrates* also sweetned his cup of poyson, with his discourse of the *soules Immortality*, to the amazement of the beholders: how much more should christian, and sanctified soules be ravished, affected, & enflamed with the meditation of it! O how should this cause us to thirst after death, as [y] *David* after the *waters in the wells of Bethlem*, and to breake thorough all difficulties, to attaine that immortall, and ever-blessed estate which to the people of God attendeth this life, as *Davids* Worthies brake thorough the hoast of the *Philistins*, to fetch them waters: and as *Laurence Saunders kissed the stake, and said wel-*

[x] 2 Cor. 5. 8.

[y] 2 Sam. 23, 15 & 16.

welcome be the crosse of Christ, well-come be everlasting life: my Saviour began to me in a bitter cup, and shall I not pledge him? so should wee entertaine death, as a very well-come guest, as a very deare friend, our soules should say within us, *welcome bee death, welcome bee everlasting life, my Saviour is gone before me, and shall I not goe after him?* As the Lyon desires to goe out of the grate, the Eagle out of the cage, and the prisoner out of the prison-house, so should we with *Paul* desire to be [z] *dissolved, and to bee with Christ.*

z Phil. 3. 23.

4 This should moderate our griefe and sorrow conceived at the departure of our godly friends: For,

1 *Freedome* 1. This is the day of their *Freedome*, who is not comforted to see his friend come forth of prison, to see him set free from all persecution and trouble? After *Eliah* went up in his fiery Charet, *Iezabel* could no more make him flie, she had no more power to molest and persecute him.

2 *Honour.* 2. This is the day of their *Honour*, now with *Eliah* they ride in their fiery Charet into heaven; now as *Salomon* said

said of the [a] *poore wise child*, may I say of all that are [b] *wise unto salvation* though poore, though afflicted, during their abode on earth, yet now they shall come out of prison, out of a troublesome, and low estate, to [c] *reigne with Christ in his kingdom*. And I may wel say to all that sorrow for their religious deceased friends, as *William Hunter* said to his Mother, when hee was to suffer Martyrdome: *For a momentany paine, I shall have a crowne of life, and may you not be glad of that?* So they for a slender, troublesome, contemptible condition, have a full, a peaceable, a glorious estate in heaven, and have in that respect great cause of rejoycing.

[a] Eccles. 4. 12.
[b] 2 Tim. 3. 15.
[c] 2 Tim. 2. 11, 12.

3. This is the day of their *Ioy*, now they are [d] *betrothed*, but then the Marriage between [e] Christ and their soules shall be consummate; as the *Marshals* wife of *France* said to her husband at the stake, *Be of good cheere, your wedding was but a shadow, an earnest of the blessed marriage, which the Lambe will now consummate*. This then is the Marriage day of the godly, and who will not rejoyce, at least a little with his friend on his Marriage day?

3 *Ioy.*

[d] Hos. 2. 19 2 Cor. 11. 1, 2, 3.
[e] Rev. 19. 7.

4. This

4. Recompence.

4. This is the day of their *Recompence*, now their [f] *workes follow them*; now is their harveſt; though heretofore they have [g] *ſowne in teares*, yet now they *reape in joy*.

[f] Rev. 14. 13.
[g] Pſ. 126. 5, 6.

5. God gave our godly friends to us but for a ſeaſon, we are tenents at will, the Lord may put us out at his pleaſure of all our poſſeſſions, and therefore we ſhould learne with *Iob* to ſubmit our wills to Gods will, and ſay, [h] *the Lord gave, and the Lord taketh, bleſſed be the name of the Lord*.

[h] Job. 1. 21.

6. We *ſhall ſhortly* [i] *goe to them*, they cannot returne to us, it is but a little while, and we ſhall for ever have [k] their fellowſhip in the Heavens.

[i] 2 Sam. 12 23.
[k] 1 Theſ. 4. 13. 14. 17.

7. God will be inſtead of all, God will be to the widow, to the woman that hath no husband, inſtead of a husband, to the fatherles child inſtead of a father, &c. As *Elkāna* ſaid to *Hannah* grieving at the barrennes of her wombe, becauſe ſhe had no children; [l] *Why weepeſt thou? and why eateſt thou not? and why is thy heart grieved? am not I to thee better then ten ſonnes?* So may I ſay in this behalfe, to every woman, every child,

[l] 1 Sam. 1. 8.

child, every parent, every friend, why weepe ye? why eate ye not? why are your hearts grieved? Is not *God* to you in steadof ten husbands, ten children, ten friends? surely in *God* is all fulnesse; and as the Sun is instead of all Candles, so should the Lord be to us instead of all others, and infinitly more then all helpers, guides, staies, friends, and comforters: Let then the thought of their advantage, who are gone the way of all flesh before us, and the meditation of Gods constant, and never failing goodnesse, mitigate the sorrow, and sadnesse which doth usually attend our losse in this behalfe; let their gaine asswage the griefe of our losse, and also quicken us to a carefull preparation, that whensoever the day of our dissolution shall come, we may also have a fiery Charet with *Eliah* to carry us into the heavens.

Thus are we come to the last thing noted in *Eliahs* translation, and ascension: the *instrumenta motus*, the Angels of the Lord: whence observe;

That the holy Angels carry the soules of the righteous at the day of their death into Doct.

the heavens: they now [m] *encampe about them*, they now [n] *minister* for their good, and at last will carry their soules to heaven, as they carried [o] *Lazarus* into *Abrahams* bosome.

[m] Psa. 34. 7
[n] Heb. 1. 13
[o] Luke 16 22.

The ground of this their attendance upon the righteous, floweth from the Communion, and conjunction of Gods faithfull people with the Lord Jesus; a woman joyned in wedlocke with the Prince, is honoured, reverenced, attended, not onely by the common subjects, but also by the greatest Nobles in that Princes Court; so the Spouse of Christ, true believers, being married to Christ, are served, attended, waited on, not onely by the common creatures, but also by the glorious Angels: O the dignity whereunto man through Christ Jesus is advanced! O that the Name of God might be magnified by us, according to the honour he hath bestowed upon us!

Thus from *Eliahs* Ascension: let us descend unto, and looke upon *Elisæus* Lamentation: wherein you may remember was presented to us a threefold motive. The first externall: he saw

Eliah

Eliah ascending, and thereupon cryed. Wherein you may see; *That the sight of dying or departing is very forcible to move the affections of the surviving*; [p] *mine eye affecteth my heart*, was the saying of the Church in her *Lamentations*: but this I must now passe by. *Note.* [p] Lam. 3. 51

The second motive was his internall affection: *My Father, my Father*: Where also learne; *That Gods holy Ministers are spirituall Fathers*: and therefore they must be to Gods people, as fathers to the children; and must be loved, reverenced, honoured by the people; as children love, reverence, honour them that be fathers over them. *Note.*

The third motive was next; drawne from the experience, *Elisha* had of the safety, and defence ministred to *Israel*, by the presence of *Eliah* among them, therefore calling him *the Horsemen of Israel, and the Charets thereof*; because as the *horsemen* and *charets* are the strength of the people, and the instruments of their defence: so may we hereby learn; *That Gods faithfull Ministers are a singular stay and defence to the people where God hath set them*: but because time will not *Note.*

give leave to ſpeak of theſe particulars, I will from the degree, increaſe, and ſigne of *Eliſhas* ſorrow, and from his affection, crying, renting his cloths, mourning as for a father, propoſe unto you this obſervation.

Doct. *That the death and departure of Gods faithfull Miniſters ought to be deeply & affectionately bewailed by Gods holy ſervants;* as [q] *David* lamented, and all the people wept over *Abner* when he was ſlaine, being a great man in *Iſrael*, a man that went forth to gather all *Iſrael* unto *David*, ſo have we great cauſe to mourne for, and bewaile the death of the ſpirituall Captaines and Leaders, which are ſent forth to gather the people unto God, and to [r] reconcile them, and bring them into Covenant with the *Lord*: thus *Eliſha* here bewailed the tranſlation of *Eliah*; and King *Ioaſh* afterwards in the ſame words lamenteth [s] *Eliſha*. Now *Eliſha* was *fallen ſicke of his ſickneſſe whereof he died, and Ioaſh King of Iſrael came down unto him, and wept over his face, and ſaid; O my father, my father, the Charets of Iſrael, and Horſmen thereof.* And this is a part of the Churches lamentation, [t] *My Prieſts and*

[q] 2 Sam. 3. 22.

[r] 2 Cor. 5. 18, 19.

[s] 2 Kings 13, 14.

[t] Lam. 1. 19 20.

and mine Elders gave up the ghost in the City, behold O Lord, for I am in distresse: and this was a principall part of the peoples complaint, a great aggravation of their affliction, [a] *We* (say they) *see not our signes, there is no more any Prophet, neither is there any among us that knoweth how long:* and when *Paul* departed from the people of *God* at *Ephesus*, this was their great griefe, that they should see him no more, for at his departure from them it is recorded, [*] that *he kneeled downe, and prayed with them all, and they all wept sore, and fell on Pauls necke, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more:* and that the people of *God* should thus deepely, thus affectionately bewaile the death and departure of Gods Ministers, there is great cause: for

[a] Psa. 74. 9

[*] Acts 20. 37, 38.

Then they are without a *Guide*, as children without a father to instruct, & governe them; as a Ship without a Pilot to conduct them; as an Army without a Captaine to order them; as Sheepe without a Shepheard to lead them: so that as in the day of the King of *Israels*

Reasons 1

fall, the Prophet *in visi on*, ſaw the people ſcattered like ſheep without a [x] ſhepheard, and as men having no maſter: So when the faithfull Miniſter of God, the ſpirituall Paſtor is taken away, then are the *people ſcattered abroad*, as [y] *ſheep having no ſhepheard*; then they are as travellers without a guid: then they are as the *Syrians*, [z] that had their eyes put out, & went they knew not whither, into their enemies City, when they thought they had beene travelling to their owne Countrey; ſo people, when the faithfull Miniſters of the Goſpell are taken from them, they be as men without eyes, they thinke they are in a good, when they are in a very evill eſtate; in the way to life, when they be in the very gates of death; for the Miniſters are the eyes of the people, therefore called [a] *Seers*; and as *Moſes* ſaid to *Hobab*, *Leave us not I pray thee, for as much as we are to encamp in the wilderneſſe, and thou mayeſt be inſtead of eyes to us*; ſo may the people ſay to the Miniſter of God, *Leave us not we beſeech thee, for as much as we are to travell thorow the Wilderneſſe of this World, and thou maiſt be to us inſtead of eyes*: in ſtead of

[x] 1 King. 22 17.

[y] Mat. 9 36

[z] 2 Kings 6 18, 19.

[a] Iſa. 30. 10 Numbers.

eyes

eyes to teach us to discerne the things which differ, to foresee evils to come, to shew us the mysteries of salvation, to guide us into the wayes of peace; & therefore as it would grieve a man to have his eyes put out, so it should much grieve us to have the Ministers of God, our spirituall eyes, taken from us.

Then they are without spirituall food, as children that have lost their Father, their Mother, their nurse, are often without bodily food; for the Ministers of God are their spirituall [b] *Fathers*, the [c] *Nurses* which must draw forth the breasts of spirituall consolations to nourish them, the *shepheards* which must [d] *feede* them with knowledge and understanding, the [e] *stewards* which must bring forth *old and new out of their treasury*, which must open and apply both the Law and the Gospell to their consciences: [f] *faithfull stewards*, [g] *dividing the word aright, giving every one his portion, and that in due season.* Without these there is a spirituall famine, a famine not of bread and water, but which is farre worse, a [h] *famine of hearing the word of the Lord.* Without

b 1 Cor. 4. 16.
c 1 Thes. 2. 7.
d Jer. 3. 15.
e Joh. 21. 16. 17.
e Mat. 13. 52.
f 1 Cor. 4. 1.
g 2 Tim. 2. 15.
h Amos 8. 11.

theſe the people at the beſt are but like the ſheepe brought by *Labans* daughters to the well, but could not drinke, till *Iacob rolled away the* [1] *ſtone*; for what elſe doth an un-teaching Miniſter, but gather the people to the well, call them to the word, to heare the Scriptures; but are unable to roll away the ſtone, to give the [k] *ſence* as *Ezra* did, to divide the word, and give them waters out of the wells of life: and therefore as it would much trouble us to bee in a bodily, ſo ſhould it much more diſquiet us to bee under a ſpirituall famine.

[1] Gen. 29. 8, 10.

[k] Neh. 8. 8

3 Then they be without their ſpirituall comforter, as children when their parents are gone, then their Comforter is gone: the faithfull Miniſters are the Comforters of *Sion*, theſe have the charge given to miniſter conſolation to the people; [l] *comfort yee, comfort yee my people*, (ſaith our God) *ſpeake yee comfortably to Ieruſalem, &c.* Theſe are the *ſonnes of* [m] *Conſolation*, theſe are the *Doves* which bring the *Olive branch* of peace to the ſoule in the deluge of trouble: their voyce through Gods bleſſing

[l] Iſa. 40. 1, 2.

[m] Act. 4. 36

blessing doth appease the troubled conscience, as the [n] *voyce* of our *Saviour* appeased the stormy tempest: these under God are the Physitians which heale our wounded soules, when all the World cannot cure us, nor minister any peace or comfort to us, as our *Saviour* cured the [o] *woman of her bloudy issue, after that shee had spent all that she had upon the Physitians, and yet was not healed*: for these are the men to whom God hath given the [p] *tongue of the learned, to minister a word in due season*; when these therefore are gone, the Instruments of our comfort are gone, our starre is set, we are left in darkenesse, and are as the Church when she had no *Comforter. Lament.* 1. 9. [q]

Then they are without the meanes of their spirituall freedom, easily taken and kept in the bondage of *Satan*; when the Parents are gone, strangers use to make a pray of the children; so when the Ministers of God are taken away, when the spirituall Parents are removed, then sin, Satan, and the world easily make a pray of the people; for the faithfull Ministry of the Gospell is the

n Mat. 8. 25 26.

o Mark. 5. 39.

p Isa. 5. 40.

q Lam. 1. 19.

4

the thunder by which the divell must be cast down to the ground like [r] *lightning*: this is the warlike weapon which is mighty thorough God to *cast downe the strong holds of sinne*; as the walles of [t] *Iericho* were throwne downe by the sounding of the *Rammes hornes*, so the walles of sinne, the strong holds of Satan are overturned by sounding forth the trumpet of the Gospell. Before *Philip* came to *Samaria*, Satan had the possession there, but when he came and preached the Gospell, then the [u] *uncleane spirits* went out of many that were possessed with them; thus is the Ministry of the word an instrument of victory to Gods people over the enemies of their salvation: but when the Ministry faileth, then Satans Kingdome is erected, then his throne flourisheth; when the gardener is taken away, then the garden becommeth a wilderneſse; when the shepheard is gone, the flocke is scatered, the wild beast maketh a pray of it; as the *Psalmist* saith in another case, [w] *the Lord maketh darkeneſse, & it is night, wherein all the beasts of the forest doe creepe forth, and the Lyons roare after*

[r] Luke 10. 18.

[r] 2 Cor. 10 4. 5.

[t] Ios. 6. 20.

[u] Acts 8, 8 9.

[w] Psal. 104 20, 21.

after their prey; so here when the *Lord* taketh away the light of the Gospell, bringeth darkneſſe, a ſpirituall night upon us, then ſinne, and ſatan the *roaring Lyon* creepe forth, then they make a prey of the ſoules of men, then they fill them full of all uncleanneſſe, then the faithfull City becommeth an harlot, a denne of darkneſſe, a lodge of all uncleanneſſe: behold this in the Churches, once eminent, & famous for their knowledge, faith, and holineſſe, but now very ſinkes of ſinne, and all abominations. 1 Pet. 5. 8

Then they are without their defence, as a child when the father is dead, when the parents are gone, is in a ſort without a Protectour; as a flocke without a ſhepheard, lyeth open to the mouth of every Dog, Fox, Beare, Lyon, Theefe: therefore are the Miniſters ſtiled, the *Horſemen* and *Charets of Iſrael*, becauſe they are the ſtrength and ſafegard of the place where they are: where the word of God is purely and ſincerely taught, there *God* is after a peculiar manner preſent, ſhewing his power in the defence of the place and people: to 5

the

the Minister of *God* hath made a very gracious promise, [y] *Behold* (saith the *Lord* to *Jeremy*) *I have made thee this day a defenced City, and an iron Pillar, and brasen wall against the whole Land, against the Kings of Judah, against the Princes thereof, against the Priests thereof, and against the people of the Land: And they shall fight against thee, but they shal not prevaile against thee, for I am with thee to deliver thee.* And the *Lord* is not onely a defence to the Ministers themselves, but also to the place and people where they are; thus when the *Syrians* compassed the City *Dothan* where *Elisha* was, then were the *mountaines full of Charets and Horses, the Angels of the Lord like an Army standing in the defence of Elisha*, [z] so that the *Syrians* could hurt neither *Elisha* nor the place where he was: thus also when the [a] *Priests, the Levites, and such of the Tribes of Israel, as set their hearts to seeke the Lord God of Israel, came to Jerusalem, then they strengthned the Kingdome of Iudah, and made Rehoboam strong, even so many yeares as he walked in the waies of David and Salomon.* It is not so much the number of the peo-

[y] Ier. 1. 18, 19.

[z] 2 Kings 6 16, 17.

[a] 2 Chro. 11. 13, 14, 16, 17.

people, the great abundance of riches, and other munition and furniture, as holy and faithfull Miniſters, pious and religious people, that are the ſtrength, ſtay, & inſtruments of ſafety to a Kingdome, place or people: therefore when *Iehoſaphat* ſent forth them that taught in *Iudah*, and had the booke of the Law of the *Lord* with them, and went about throughout all the Cities of *Iudah*, and taught the people; then it is ſaid, [b] *the feare of the Lord fell upon all the Kingdoms of the Lands that were round about Iudah, ſo that they made no war againſt Iehoſaphat:* yea they did not onely forbeare to annoy and hurt him, but then alſo the *Philiſtines* brought *Iehoſaphat* preſents, and tribute ſilver, and the *Arabians* brought him flockes, ſeven thouſand and ſeven hundred *Rammes*, and ſeven thouſand and ſeven hundred *He-goats*: behold here the bleſſed ſafety, the great defence miniſtred to the place & people, where the *Lord* giveth faithfull and teaching Miniſters to inſtruct them: ſee and conſider in this, the ſingular good attendant upon, and derived unto the places which the Lord endowes with

[b] 2 Chro. 17.9.

with ſanctified and able Paſtors; they by their labours convert many to true holineſſe, fill the ſoules of many with much goodneſſe, make them very fruitfull in the good workes of all righteouſneſſe, bring them to be *Gods* deare favourites; they by their prayers alſo previle with *God* for the removall of much evill hanging over, and for the procuring of much good to the place and people where the *Lord* doth ſet them: and thus they are inſtrumentally a ſingular defence unto them, but theſe being removed, the people become like a City having neither wall nor watchman.

6 Then they are without their honour, for as the Parents be in ſome ſort the honour of the children, as well as the children be the crowne of the parents; ſo are the Miniſters and ordinances of *God* the crowne and glory of the people, which enjoy them: therefore *Moſes* tels *Iſrael*, that *there was no Nation* c Deut. 4. 6 *ſo great as they, becauſe there was no Nation had God ſo nigh unto them, that had ſuch ſtatutes as they, and this was their wiſdome and underſtanding to keepe them*: and there-

therefore also when the *Ark*, which was to *Israel* a testimony of *Gods* presence, as the Ordinances of *God* are now to us, when this *Arke* I say was taken from them, the wife of *Phineas* refused to be comforted, saying, the [d] *glory was departed from Israel*: for as the stars be the glory and ornament of the heavens, so are the Ministers of *God* the [e] *starres* in the right hand of *Christ*, the ornaments and glory of the Church: a great priviledge, a rare favour are *Gods* ordinances where he doth vouchsafe them: [f] *He sheweth his word* (saith the *Psalmist*) *unto Iacob, his statutes and his judgements unto Israel: he hath not dealt so with any Nation, and as for his judgements, they have not known them.*

[d] 1 Sam. 4. 21, 22.

[e] Rev. 1. 19

[f] Psal. 147 19, 20.

Then they are in great danger of *Apostacy*, when *Moses* was but a few daies absent from the people, they erected a [g] *golden calfe* to goe before them: when *Iehoaida* dyed, [h] *Iehoash* soon turned aside from the way of *God* to Idols, the souldiers will soone go backe, if their Leader be once gone; the ship will quickly miscarry, make shipwracke, if there be no Pilot in it.

7

[g] Exod. 32 1, 2.

[h] 2 Chr. 24. 2, 17, 18.

Lastly

8 Laſtly then, they are in a manner without religion, without piety, yea without God and Chriſt in the world: when the people were without the Law, and a teaching Prieſt, they were ſaid to be *without God*. The taking away then of the faithfull Miniſters being no leſſe then a depriving of the people of their guides, food, comforters, meanes of ſpirituall freedome, inſtruments of defence, this robbing them of their glory, expoſing them to the danger of Apoſtacy, and making them like men without God in the World, we cannot but confeſſe that the death and departure of Gods faithfull Miniſters ought to be deepely and affectionately bewailed by Gods holy ſervants.

1 2 Chro. 15.2,3.

Uſe. This therefore ſerveth for the juſt and ſharpe reproofe of all ſuch as doe not heartily, feelingly, and affectionately bewaile the departure, death, and want of Gods faithful miniſters, the removing of theſe cãdleſticks, the going out of theſe bright and ſhining lights: many of us now are like *Iſrael* of old, weary of our heavenly *Manna*, as they of [k] *theirs*, and as they *fell a luſting after*

k Num. 11. 56.

after the onions, and fleſh pots of Egypt' ſo doe many of us after the old *Egyptian* doctrine, though the Goſpel was never taught amongſt us, opened to us with ſuch cleareneſſe, power, evidence, and demonſtration of the ſpirit as now, yet becauſe it hath been long continued, many begin to loath it, to grow very weary of it, to take, at leaſt, no pleaſure in it. It was *Seneca* his obſervation of old, *Sol ſpectatorem non habet, niſi cum deficit, nemo obſervat Lunam, niſi laborantem, adeo naturale eſt magis nova quàm magna mirari*; *the Sunne hath no beholder except eclipſed, no man obſerveth the Moone, unleſſe when ſhe is in travell, ſo naturall it is unto us to admire new things, rather then great things*: The doctrine which is ſtiled Popiſh we reject, becauſe it hath an old name, but let the ſame doctrine come under a new name, a doctrine as like the Popiſh, as one egge is like another, as the Sunne that ſhines now, is like that which ſhined many yeeres agoe; or rather if yee will, as the bramble which groweth now, is like

the bramble which grew a hundred yeeres since; though a man might say to the teachers and embracers of it; as the Prophet to *Jeroboams* wife disguising her selfe, *l* *come in, come in, thou wife of* Jeroboam, *why faineſt thou thy ſelfe to be another then thou art?* So we in this caſe, for as ſhe was the ſame woman, onely her apparell and geſture was changed, ſo let this be the ſame doctrine with that which we call Popiſh, yet becauſe under a new name, a little diſguiſed, ſomewhat arrayed in another apparell, it will be by ſome highly eſteemed, ſtrongly imbraced, the fall of truth and faithfull Miniſters of God not at all bewailed: and what doe men by this declare, but that 1. They were never of *m* *the truth.* 2. That they never unfainedly *n* *loved* the truth. 3. That they never *o* *felt* the *ſaving power* nor heavenly comforts of it, if they had taſted the ſweetneſſe of it, been acquainted with the joy and peace which this miniſtreth, had they ſeene the beauties, the glory and excellency of God in it, then

l 1 King. 14.

m Ioh. 18. 37 Ioh. 2. 19.

n 1 Theſ. 2. 10

o 1 Pet. 2. 2,3

as

as *Peter* beholding the glorious transfiguration of our Saviour, said, p *It is good being here, let us build three Tabernacles, &c.* so would they say, it is good being under the Gospel, it is pleasant, it is comfortable being here, let us build our Tabernacle here, O let us dwell under this for ever. p Mat. 17. 4.

This must therefore move us to bewaile the losse of Gods faithfull Ministers, the removing of these comfortable and shining Candlesticks; as the childe bewaileth the losse of his parent, the Traveller the losse of his Guide, the Patient the death of his Physitian, the Army the fall of their Generall; and as all *Israel* was gathered together, and p *lamented* the death of their *Samuel*: so have you great cause to lament the death of your *Samuel*, the departure of your faithfull Pastor: As *Ionah* was much grieved at the q *withering* of the *Gourd*, which was a shadow over his head, a comfortable protection and refreshment to him, so have you great occasion to be grieved much at his withering, at his 2. p 1 Sam. 25. 1 q Ionah 4. 6, 7, 8.

diſſolution, who was a ſhadow, an inſtrument of much, of ſweet refreſhment (whiles he lived) to your ſoules. And as *Hagar* ſate downe and [r] *wept* becauſe her *bottle was empty*, ſo have you great cauſe now to ſit downe and weepe, becauſe the well which was wont to ſend forth waters of conſolation, is now dryed up: for now you may behold how your *Eliah*, like him of old, though not in body, yet in ſoule is gone in his *Fiery Charet* into Heaven; he who ſhined like the Sun to you of this place for ſome yeeres, is now gone downe from your Horizon, whom your eyes ſhall ſee no more till the morning of the *Reſurrection*: the [s] *Tree* whoſe fruit lately fed you, whoſe branches lately ſhadowed and refreſhed you, is now withered, dead and dry, no more fruit to bee gathered from him: he that was in ſome reſpect the *Father, the Charets and Horſemen* of this place, is now like *Eliah* parted aſunder from you; he that ſtood like [t] *Jacob, to roll away the ſtone from the Well*, to open and give you the ſence of

[r] Gen. 21. 16.

[s] Mat. 13. 22.

[t] Ge. 29. 8, 10.

of the *Scriptures*, can now no more doe that office for you: He that lately ſtood like a [u] *Watchman* upon your walles, to awaken you, to warne you, is now by death put to ſilence, and can no more call upon you: hee who of late like a good Steward brought out of his ſtore-houſe old and new, brake the bread of life amongſt you, hath now given account of his ſtewardſhip, and ſhall no more bee ſteward over you. God gave you a great bleſſing in him, the Lord grant there be no curſe attend his removall. Sure I am as the people ſaid of *David*, [w] *thou art worth ten thouſand of us*; ſo may we ſay of him, he was worth a great number of them that doe ſurvive him: the greater was his worth, the more ſhould be your griefe, yet as our Saviour ſaid to the daughters of *Jeruſalem*, [x] *Daughters of Jeruſalem weep not for me, but weep for your ſelves and for your children*; ſo may I ſay to you, weep not for him that is now departed frō you, but weep for your ſelves & for your children, for the great loſſe you have taken; as for the gaine which hee hath gotten, the

[u] Iſa. 60. 6.

[w] 2 Sam. 18. 3.

[x] Luk. 23. 28.

crowne which he hath won, there is cauſe of rejoycing: for hee you well know, was a man in whom there was a rare confluence of all vertues, as of lines meeting in one Center, ſtreames running into one Ocean; there was indeed a ſingular compleatneſſe in him, his ſoule was a rich ſtore-houſe, a glorious garden, having jewels and flowers of all ſorts, a Tree laden with all kind of fruits: I may ſay of him as *Horace* in another caſe, ——*Micat inter omnes Iulium ſydus, velut inter ignes Luna minores*: and as the people ſaid of [y] *Saul* in regard of his endowments, *He was the head and ſhoulders above many others*: For

y 1 Sam. 10. 22.

1. The Lord enriched him with much knowledge, according to the propheſie hee was filled with this, as the Sea with [z] *waters*, his Lampe was full of this oyle; hee was as our Saviour ſaid of the *Baptiſt*, *a bright and ſhining* [a] *light*, the Lord gave him the tongue of the *learned to miniſter a word in* [b] *due ſeaſon*. 2. The Lord repleniſhed him with ſuch a rare dexterity,

z Iſa. 11. 6

a Iohn. 5. 35.

b Iſa. 50. 4.

ſingular

singular wisdome, to discerne, advise, and give counsell fit for every estate and undertaking: of whom I may say in this behalfe, as *Pharaoh* of [c] *Ioseph*, *Can we finde such a man as this was, a man in whom the spirit of* God *was*; surely there are few so discreet and wise as he was. 3. He was diligent and laborious in his calling, a good Steward, ever breaking the bread of life amongst you, a loving Nurse alwayes drawing forth his breast unto you; he was not a cloud without raine, a Well without water, he did not hide his talent in a napkin; hee did not put his light under a bushell; but as the Sun doth often visit the earth, so did hee this place: as *Paul* said of the *Macedonians* in regard of their contribution to the Saints, *to* [d] *their power, and beyond their power they were willing*: so this man in his calling was willing to his power, and as some conjecture, beyond his power in regard of his bodily infirmities. 4. He was not onely diligent in his calling, but also profitable in his teaching, it was not [e] *chaffe*, but

[c] Gen. 40. 38,39

[d] 2 Cor. 8. 3.

[e] Ier. 23. 28

but good *wheat* which hee ſowed amongſt you, not the ſand of humane devices, but the firme and ſure Rocke of Gods Word, did he lay as a foundation for you thereon to build; hee ſought not with humane eloquence, vaine flaſhes, idle quirks, phantaſticall conceits, and [f] *inticing words of mans wiſedome* to pleaſe men, but his labour was to ſpeake and preach *in the demonſtration of the Spirit and of power; that your faith might not ſtand in the wiſdome of men, but in the power of God*: and this indeed is not the leaſt part both of the wiſdome and fidelity required of Gods meſſengers to ſtoop to the capacitie of the people, to preſent the counſell of God plainely to their underſtanding. *Bonorum ingeniorum eſt inſignis indoles* (ſaith *Auguſtine*) *in verbis verum amare, non verba: quid enim prodeſt clavis aurea ſi aperire quod volumus non poteſt, aut quid obeſt lignea, ſi hoc poteſt, quando nihil aliud quærimus niſi ut pateat quod clauſum eſt?* This is a ſingular property of wiſedome, in words to love the truth, and not

f 1 Cor. 8. 3.

not the words: what doth a golden key profit if it cannot open what we would have unshut; what doth a wooden key hurt or hinder, if it can open, when as wee desire no more but that which is shut may be opened, that which is hidden may be unfolded? he is surely in *Gods* schoole the best scholler in *Gods* Church the most eminent and worthy teacher, that doth with most clearenesse, plainenesse, power, fulnesse and evidence of the spirit open and apply *Gods* counsels to the consciences of the hearers. 5. He was also in his discourse very holy, and profitable, a seeds-man alwaies sowing, a light alwaies shining, very constant in doing good by his communication. 6. Hee was in the order of his conversation very sincere and upright, so farre as ever I observed, and I am perswaded it was the joy and rejoycing of his heart, that he had his conversation in sincerity and uprightnesse, and not in fleshly wisedome. 7. Hee was very friendly to Gods people, with them hee delighted to converse, Gods image, true goodnesse in

g 2 Cor. 1. 12.

in them, was a load-stone very powerfull to move and draw his affection. 8. He was open-handed to such as needed, ready out of his fulnesse to powre plentifully into such vessels as hee found empty. 9. By his conversation he gave a good example, hee did not build with one hand and pull downe with the other, but his doctrine and his conversation were at a sweet agreement, like *Ruth* and *Naomi* they went hand in hand together. 10. He was not one in publike, another in private, but every where the same; as they said of *Valerins* Court, so may wee say of his house, it was a Church of God in regarded of the holy orders orderly there observed, and religious duties there performed. Now therefore walke ye in that light which hee hath caused to shine unto you, bring forth the fruit of that seede which he hath sown among you, and build up that sacred and saving truth which hee hath proposed and set before you. And now lastly;

3. If the death, departure, & losse of *Gods* faithfull Ministers bee so deeply to be bewailed

bewailed, if our eſtate without them be ſo wretched, ſo uncomfortable; then you muſt ſhew your ſelves very carefull in repairing the loſſe which you have now ſuſtained, doe not ye ſay as *Galienus* the Emperor when hee had loſt *Ægypt*, *cannot wee bee without the hempe and flaxe of Ægypt*; and when he had alſo loſt *France*, two great and mighty Countries, *cannot the Lord* (ſaid he) *ſtand ſine ſagis trabeatis, without theſe ſouldiers caſſockes which* France *doth ſend us. Beloved*, I beſeech you do not ſo ſay of the departure of Gods Miniſters, doe not ſlight the loſſe of them, as if it were but the loſſe of a little flaxe, hempe, or a few ſouldiers coates; but looke upon it I intreate you, and conſider it, and be affected with it, as with one of the greateſt loſſes could ever be ſuſtained, and accordingly declare and ſhew your wiſedome, circumſpection, care diligence, faithfulneſſe, and conſcionableneſſe for an able ſupply. And for your better direction in this behalfe, let it be your care.

1. To

1. To goe to *God*, and by prayer & fasting seeke his counsell and assistance, as the people in the dayes of *Ezra* by [b] *prayer and fasting* sought of *God* a way for them and their little ones; so doe you now by prayer and fasting seeke of *God* an able and faithfull Minister, to guide both you and your little ones in the way that leadeth to peace and everlasting happinesse. As the people after the death of [i] *Iosbua, went to God and asked him, who should goe up for them to fight against the Canaanites*, so must you now after the death of your spirituall Leader, goe to *God*, and aske of him, who shall goe up for you to fight for you in this warre against sinne and Satan: this is not more holinesse then is requisite, for thus the Disciples sought to *God* by [k] *prayer* and *fasting*, to direct them in the choice of a successour in the roo ne of him that fell.

b Ezra 8. 21.

i Jud. 1. 1.

k Act 1. 24

2. Seeke not too much to please your selves, be not too indulgent to your owne affections, but let your speciall ayme be at the glory of *God*, and the generall and saving good of the people of

of this place: let that man which in all probability, and upon good evidence will be moſt zealous for *Gods* glory, and doe beſt ſervice to the people of this place, be without any by or ſiniſter reſpect the man of your choice. This doe, or elſe for any thing I know *God* may require the bloud of this people at your hands.

3. Bee careſull that the man whom you chooſe be *a man after Gods owne heart*, a holy man, a man able to feed you with knowlege and underſtanding, a man experienced in the worke of *Gods word* upon his owne ſoule: for as *Chriſt was made like unto us in all things ſin excepted, that he might have compaſsion on us in all our eſtates and conditions*; ſo it is requiſite the Miniſter of *God* ſhould be made like the people in all things, I meane in being ſenſible of the burthen of ſinne, of the trouble of an afflicted conſcience, of the buffetings of Satan, of the worke of *Gods word* and ſpirit upon his owne heart: and then ſhall he be fit to compaſſionate, comfort, teach the people, and know how to *miniſter a word in due ſeaſon*. 4.

4. Remember that of the *Lord* to *Samuell*, [n] *judge not after the outward appearance*; and take this for a sure rule, that God doth not alwayes doe the greatest works by men of greatest earthabilities; the *Lord* over-turned the *Midianitish* hoast by a [o] *barley cake*, by [p] *Gedion whose family was poore in* Manasseh *and that was the last in his fathers house*: the *Lord* caused the [q] *waters* to come forth out of the *rocke*, by no other, no worthier instrument, then the stroke of a *rod*. It was not in *Sauls* armour, but with a [r] *sling* and a *stone* that God enabled *David* to overthrow *Goliah*, and delever *Israel*. They were Trumpets neither of gold nor silver, but [s] *rams hornes*, contemptible things in the eyes of men, which God caused the Priest to sound, and at whose sounding the walles of *Iericho* fell. And the *Psalmist* telleth us, that God *hath ordained strength out of the* [t] *mouthes of babes and sucklings*: and the *Apostle* layeth it downe as a generall and constant rule, *the* [u] *foolishnesse of* God *is wiser then men*, and the *weakenesse of* God *is*

4. n 1 Sa. 16. 7.
o Jud. 7. 23
p Judg. 6. 15.
q Exod. 17 6
r 1 Sa. 17. 54.
s Ios. 6. 20
t Psal. 8. 2.
u 1 Cor. 1. 26, 27, 28, 29.

is stronger then men: for yee see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble men are called; but God *hath chosen the foolish things of the world to confound the wise*: and God *hath chosen the weake things of the world, to confound the things which are mighty; and base things of the world, and things which are despised hath* God *chosen; yea and things which are not, to bring to nought things which are*: and he rendreth the reason of the *Lords* so doing, that *no flesh should glory in his presence*: Thinke on these things, and *be not wise in your owne eyes*; this have I spoken not as vnder-valuing abilities humane, but as advising that you fasten not your eyes too much upon them, least they prove a sandy foundation. And as for him that shall succeed your now deceased Pastor, my prayer is, that as the spirit of *Eliah* was doubled upon *Elisha*, so the spirit of this man may be doubled on him that shall in this place succeed him, that hee may prove to you as a bright and a shining

ſtarre to leade you, as the ſtarre led the wiſe men to *Chriſt Ieſus*, and as the fiery pillar conducted *Iſrael* form *Egypt* to *Canaan*, ſo may he lead you from the *Egypt* of ſinne, and bondage of Satan, to the heavenly *Canaan*, that place of glory, reſt, peace, and all fulneſſe, which God hath provided for his children in the holy and higeſt heavens.

Laus Deo ſoli.

FINIS.